

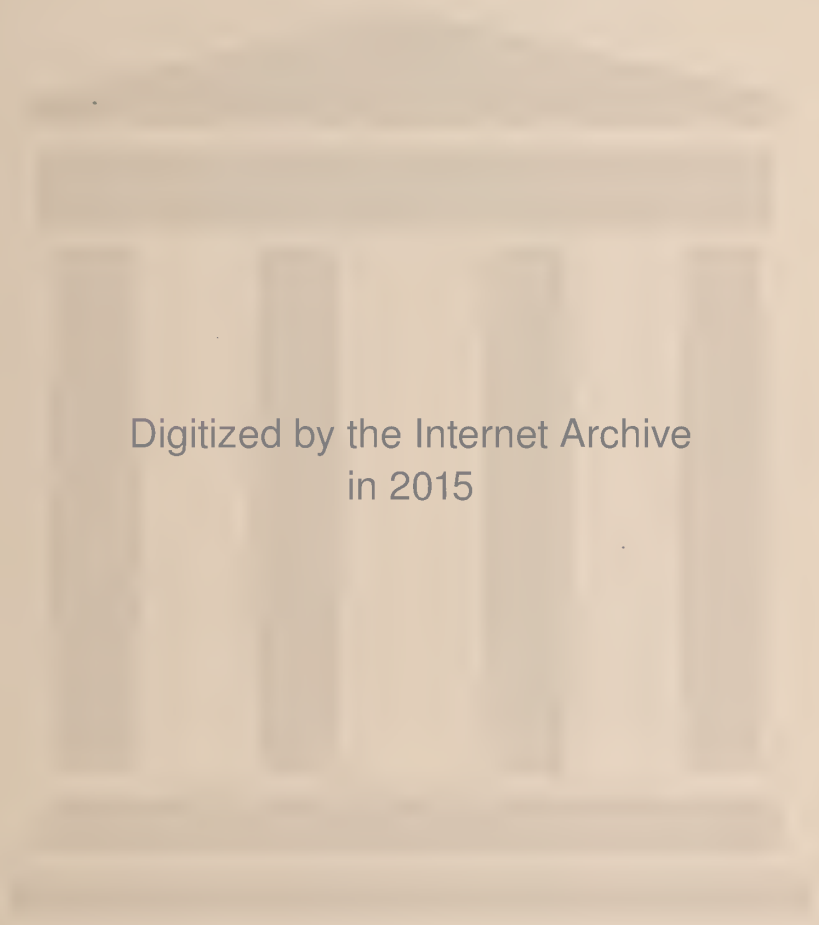


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INDEX FOR 1919

MAPS, CHARTS AND POSTERS

	PAGE		PAGE
AFRICA, Areas in Prohibition in.....	427	Meshed, Persia.....	266
— German Missions in.....	254	Mexican Migration, Spanish-Speaking Pop- ulation and.....	181
— Hospitals in.....	738	Mexico.....	431
African Missions.....	255	Missions to Indians, Location of Protestant Evangelical.....	817
April Showers.....	295	Montana Surveyed by the Home Missions Council.....	850
AMERICA, Country Churches with Part Time Minister.....	853	NEGRO Problem in America, Why There is a New.....	175
— Protestant Population by States.....	171	OHIO, Unoccupied Fields in.....	173
ASIA, Hospitals in.....	738	PERSIA.....	267
COUNTRY Churches with Part Time Min- ister.....	853	Prohibition Map of the World.....	351
ESKIMO Hut.....	297	SHOWERS, April.....	295
GERMAN Missionary Effort, Centers of.....	251	UNITED STATES, Is the Task of the Church Completed in the.....	827
HOME Mission Fields, Projecting the Mexi- can Problem into the.....	181	— Location of Protestant Evangelical Missions to Indians in the.....	817
INDIA, German Missions in.....	253	— Percentage of Foreigners in Population of the.....	839
Indian Tent.....	296	— Twenty-five Years Ago and Ten Years Ago, Liquor Situation in.....	353
Indians for Christ.....	856	— Vote on the Prohibition Amendment in the WOMAN'S Missionary Society Posters.....	699
Industrial Posters, Y. M. C. A.....	45	Women's Posters.....	212
— Work of the Y. M. C. A.....	40	Y. M. C. A., Industrial Work of the.....	40
KHORASAN, Persia.....	266		
LATIN AMERICA, Hospitals in.....	738		
MEDICAL Missionaries and Nurses to the Total Foreign Missionary Forces in Foreign Lands, Proportion of.....	737		
— Missions, Growth in.....	739		

PHOTOGRAPHIC ILLUSTRATIONS

	PAGE		PAGE
AFRICA, Bible Work in Central.....	575	— Warriors who Crossed the Zambezi.....	607
— Christian Preachers in Training at Union Theological College, Natal.....	445	Africans Gathered Around the Beer Pot.....	603
— Dr. Mabie Holding a Babies' Clinic in Banza Manteke Africa.....	731	ALASKA, New Style House in.....	495
— Evidence of the Need of Humane Recon- struction in.....	103	— Old and the New in.....	491
— Institutional Church at Elizabethville.....	416	— Old Style House in.....	494
— Mohammedan School in North.....	669	— Old Time Indian of Anvik.....	496
— Native Drink Shop in South.....	381	— Relic of the Barbarous in.....	481
— One of the Konda Huts in.....	683	— Young Indian Girl with Nubile Orna- ments, Anvik.....	497
— Operating under Primitive Conditions in.....	766	AMERICA, Another Foreign Mission Prob- lem in.....	174
— Opportunities for Physical Reconstruction in.....	107	— "Contemporary Ancestor" in the Southern Mountains.....	845
— Progress of the Development of.....	105	— Eastern Town where there are no Churches.....	182
— Reasons for the Brighter Outlook in.....	33	— Literary Circle at Home.....	44
— School at Daniel's Home in Central.....	933	— Tug of War in a Shipyard.....	41
— Tumbuka Spirit Temples.....	685	Anti-Alcohol Posters made in China.....	377
— What Shall Be His Place in the New Democracy?.....	441	Arabian Women Refugees Fleeting Across the Desert.....	513
— Where Men Need the Gospel in South.....	421	ARMENIA, Ward in American Mission Hos- pital in.....	949
— Witch Doctor in.....	21	Armenian Girl—Saved at Last.....	517
African, Christian—Daniel N. Nhlane.....	561	— Refugees Coming Down from Mt. Zion.....	540
— Girls' Tailoring Department, Trappist Monastery.....	419	Barrel of Run.....	336
— Kraal at Columbus, Ohio.....	641	Berea College, Kentucky, Extension Work of Bible on Temperance, Verdict of th6.....	330
— Mine, Christian Influences in a South.....	413	— Society, Colporteur on a Steamer.....	573
— Miners, Anti-Christian Influences Existing Among South.....	410	— Work in Central Africa.....	575
		Borden Hospital ward.....	115

	PAGE
— Memorial Hospital in China.....	81, 115
— Patients Breaking off Opium at the.....	116
Boston, Children of All Nations in.....	499
— Keeping the Children off the Street in.....	501
— Where the People of All Nations Live in.....	501
Brewery in Pennsylvania, Converted.....	343
— in Wheeling, W. Va., Converted into a Packing Plant.....	341
BULGARIA, Typical Scene in.....	27
CHINA, Another Force in the Transformation of.....	95
— Borden Memorial Hospital in.....	115
— Burning \$14,000,000 Worth of Opium in Shanghai.....	374
— Change Wrought by Modern Science in Hangchow Hospital.....	781
— Christians Persecuted in.....	113
— Geographical Distribution of Missionaries by Denominational Groups in.....	109
— in Process of Construction, Modern Mission Hospital in.....	770
— Men's In-patient Department of the Borden Memorial Hospital.....	117
China's Democracy, Educating the Coming Leaders of.....	94
— Reclamation, A Young Man's Contribution toward.....	81
Chinese Cartoon—Sacrificing to Demons in Behalf of the Sick.....	777
— Characters: New and Old.....	127
— Christian Persecuted.....	109
— Institutions—Old and New.....	91
— Invitation.....	298
— Lepers in a Christian Lepers Asylum.....	756
— Student Conference.....	17
— to Keep Plague Away, Signs Used by.....	759
Christians Persecuted in China.....	113
Church of All Nations.....	502
— on Wheels, Audience Room of the.....	873
City Problem, How One Church in Los Angeles Studied the.....	180
— Which Churches Must Unitedly Solve the Colored Migration Problem in One City.....	178
Community Meeting of All Nations.....	502
Congo, Little Tin Hospital in the.....	768
Crawford's Mission Buildings in Central Africa, One of Dan's.....	209
Darkness in Guatemala.....	589
Disease, Exhibit to Show Insects that Carry Drink, Cost of.....	340
— Evil is Growing in India.....	369
— Shop in South Africa.....	381
Evangelistic Meetings in a Machine Shop.....	841
Factory, Noon-day Religious Service in a.....	42
— Workers, Class in English to Help Piano.....	43
Filipino Home and Filipino Christians.....	641
Foreign Born Problem, Attempt to Solve One.....	179
FRANCE, Results of the War at Noyon.....	519
— Salvation Army Hut in.....	585
French Girl Learning Again to Smile.....	521
Gospel Cruiser in American Waters, "Robert G. Seymour".....	871
Goto, Baron Shimpei.....	657
Guatemala, Darkness in.....	589
Guatemala Woman and her Baby, Christian.....	589
HAWAII, Home Missions Problem Among Foreigners in.....	161
Hospital in China in Process of Construction, Modern Mission.....	770
— in the Congo, Little Tin.....	768
— Operating Room of a Modern Mission.....	767
Immigrants, Two Ways of Reaching the.....	841
INDIA, Anniversary Demonstration of Converts in.....	1
— Country Saloon in.....	371
— Drink Evil is Growing in.....	369
— Fourteen Babies Born in Maternity Hospital, Guntur.....	790
— in Character and Self-Support, Progress in.....	21
— Operating Room in the Mary Taber Schell Hospital.....	792
Indian Woman, Old.....	497
— Women, Relieving the Burden of.....	788
Industrial Posters.....	45
— Reconstruction.....	584
JAPAN, Fuji Spinning Mills in Tokyo.....	673
— Salvationists Distributing Food in.....	583
— Tokyo Slums after a Heavy Storm.....	681
— Type of Things that are Passing in.....	13
Japanese Guard in Seoul.....	401
— Invitation.....	298

	PAGE
— Poster Showing a Grand Procession of the Evils of Alcohol.....	379
JAVA, Marching with the Salvation Army in.....	581
JERUSALEM, Armenian Refugees Coming Down from Mt. Zion.....	510
— Major Stephen Trowbridge Telling Bible Stories to Rescued Children in.....	515
JOHANNESBURG Mine Workers.....	444
KOREA, Japanese Guard in Seoul.....	401
Korean Crowd of Non-Resisting Demonstrators.....	401
— Doctor at Work.....	771
— Independence Movement, Scenes in the.....	401
Kurds in Turkey.....	205
Lepers, How the New Chaulmugra Oil Treatment Helps the.....	753
— in South China, Uncared for.....	757
Lovedale Industrial Institute Carpentry Department.....	417
Mable, Dr., Holding a Babies' Clinic in Banza Manteke.....	731
Mars Mill College, North Carolina, Promising Mountaineers at.....	849
Methodist Centenary, Columbia, Ohio, Scenes at the.....	641
Mexican Objects of Veneration.....	197
— Young Men, Improving the Bodies and Esprit de Corps of.....	193
Mexicans of the Poorer Class in El Paso, Texas.....	861
Mexico, Developing New Era Leaders in.....	191
Missionary Physician Getting Specimens of Sputum.....	761
Mohammedan School in North Africa.....	669
Mormon Temple in Brooklyn, N. Y.....	869
Mormonism, Polygamy, one of the Fruits of Moslem Students in a Koranic School.....	672
NATAL, Blacksmith Department, Trappist Monastery.....	415
— Young Scripture Readers at Amanzintoti Mission in.....	578
New Mexico, Mexican House of the Better Class in.....	860
New York Evangelistic Committee, Street Meetings Conducted by.....	841
— Russian Hebrew Orphans arriving in.....	843
Ngoni Warriors, Group of.....	605
Nhlane, Daniel N.....	561
North Carolina, Mars Hill Institute in.....	847
Northfield Conference, Students of Twenty-Six Nationalities at.....	697
Nurses Graduated from Mission Hospital, Iloilo.....	775
Operating Room in the Mary Taber Schell Hospital, India.....	792
Oriental Student Convention, Troy, N. Y.....	920
Pay Day.....	349
Persecuted, Chinese Christians.....	109
PHILIPPINES, First Filipino Nurses Graduated from the Mission Hospital.....	775
Plague, Missionary Physician Getting Sputum of.....	761
Port Said, British and Foreign Bible Society Boat at.....	571
— Distributing Bibles to Refugees in.....	512
Russian Hebrew Orphans Arriving in New York.....	843
Saloon in New York, Reformed.....	343
Salvation Army Cherry Tree Farm in Spring Valley, N. Y.....	587
— Hut in France.....	585
— in Java, Marching with the.....	581
Salvationist, South American.....	582
— Distributing Food in Japan.....	583
Shipyard, Tug of War in a.....	41
South America, How the W. C. T. U. Promotes Temperance Education in.....	363
South American Salvationist.....	582
Spring Valley, N. Y., Salvation Army Cherry Tree Farm in.....	587
Teaching the Boys of All Nations to be Useful Citizens.....	503
— The Girls of All Nations to be American Home Makers.....	503
Temperance Education in South America, How the W. C. T. U. Promotes.....	363
— Poster.....	321
— Verdict of the Bible on.....	330
TIBET, Llama Priest of.....	19
TOKYO, Fuji Spinning Company.....	677
— Industrial Quarter in.....	675

	PAGE		PAGE
Trowbridge, Stephen, Telling Bible Stories to		W. C. T. U. Promotes Temperance Education	
Rescued Children in Jerusalem.....	515	South America.....	363
Tunisians Converted to Christianity.....	671	Witch Doctor in Africa.....	721
TURKEY, Kurds in.....	205	Zambezi, African Warriors who crossed the.....	607

AUTHORS

	PAGE		PAGE
ALLEN, MRS. JOHN S.....	397	JUDD, MRS. O. R.....	57, 218, 395, 541
ALLENBY, GENERAL EDMUND H. H.....	241	KEELER, RALPH WELLES.....	171
ATWATER, REGINALD M.....	749	KELLEY, J. FRANKLIN.....	118
AVISON, O. R.....	771	KING, GEORGE E.....	115
BADLEY, BRENTON THOBURN.....	369	KUGLER, A. S.....	788
BARNES, LEMUEL CALL.....	270	LABAREE, ROBERT M.....	591
BATES, C. J. L.....	928	LA RUE, WILLIAM E.....	866
BEACH, HARLAN P.....	79, 127	LERRIGO, P. H. J.....	765
BEERE, ROBERT C.....	780	LEWIS, DR. ELIZABETH G.....	924
BENNETT, M. KATHERINE.....	887	LILEY, ARTHUR V.....	668
BLISS, VIRGINIA M.....	884	MABIE, CATHERINE L.....	731
BOOLE, MRS. ELLA A.....	386	MACGILLIVRAY, MRS. DONALD.....	461
BRAIN, BELLE M.....	281, 744	MACKENZIE, W. DOUGLAS.....	834
BROOKS, CHARLES A.....	447	MASON, CAROLINE ATWATER.....	741
BROWN, WILLIAMS ADAMS.....	97	MASTERS, VICTOR I.....	845
BROWNING, WEBSTER E.....	361	MCCLELLAND, ALICE J.....	195
BURGESS, PAUL.....	588	MCLEOD, ROBERT A.....	18
CALKINS, HARVEY REEVES.....	505	MERRILL, ISABEL TROWBRIDGE.....	949
CHALFANT, HARRY M.....	347	MOFFETT, THOMAS C.....	856
CHALMERS, THOMAS M.....	946	MOORHEAD, R. FLETCHER.....	740
CHAPMAN, JOHN W.....	491	MOTT, JOHN R.....	102
COAN, FREDERICK G.....	22	MURRAY, J. LOVELL.....	881
COGSWELL, FRANKLIN D.....	609	NEFRASH, IVAN V.....	601
COX, WM. H.....	581	NOBLE, ALMA.....	693
CRAWFORD, DAN.....	209	PADEN, WM. M.....	523
CRONK, MRS. E. C.....	49, 131, 213, 292, 389, 453, 532, 609, 691, 795, 880, 953	PATTON, CORNELIUS H.....	108, 460
DANNER, MRS. WM. M.....	753	PEARODY, MRS. HENRY W.....	139, 390, 614
DAVIS, J. MERLE.....	673	PENROSE, VALERIA F.....	793
DONALDSON, DWIGHT M.....	267	PETTEE, JAMES H.....	13
DU PLESSIS, J.....	411	PLATON, ARCHBISHOP.....	689
ERDMAN, CHARLES R.....	915	QUINLAN, FLORENCE E.....	612, 699, 887
EWING, J. C. R.....	259	REHERD, HERBERT W.....	395
FARMER, MRS. WM. H.....	137, 300, 459, 617, 803, 963	RIGGS, HENRY H.....	204
FISHER, MILES B.....	692	RINDGE, FRED H.....	41
FORRESTER, ANNE.....	597	RITSON, J. H.....	571
FRASER, DONALD.....	603, 683, 933	ROHOLD, S. B.....	123, 721
GOODCHILD, MRS. FRANK M.....	700	SCANLON, CHARLES.....	357, 385
GOTO, BARON SHIMPEI.....	657	SCOTT, CHARLES E.....	109, 274
GREENE, ROGER S.....	776	SCUDDER, IDA S.....	964
GULICK, SIDNEY L.....	378	SLOAN, T. DWIGHT.....	774
HALL, WINFIELD SCOTT.....	335	SPRINGER, JOHN M.....	421
HAMILTON, GUY W.....	759	ST. JOHN, BURTON.....	251, 735
HARRIS, JOHN H.....	103	STELZLE, CHARLES.....	329, 735
HARRISON, PAUL W.....	784	STODARD, CORA FRANCES.....	337
HASKELL, EDWARD B.....	25	SUZUKI, TAKASHI.....	661
HAYLER, GUY.....	351	SWAN, GEORGE.....	527
HAYNE, COE.....	870	TAYLOR, JAMES DEXTER.....	32, 381, 439
HEALD, JOSIAH H.....	860	TAYLOR, WALTER C.....	191
HELMES, E. J.....	499	THOMAS, W. H. GRIFFITH.....	359
HENDERSON, THEODORE S.....	518	THOMPSON, CHARLES L.....	827
HILL, MRS. HALLIE LINN.....	888	THWING, E. W.....	374
HODOUS, LEWIS.....	16	TROWBRIDGE, STEPHEN.....	287, 511
HOLLEY, MARGARET S.....	885	VOGT, PAUL L.....	851
HOLMES, E. MARIE.....	804	WAID, MRS. EVA CLARK.....	839
HOWARD, PHILIP E.....	289	WARNE, FRANK W.....	21
HUME, ROBERT E.....	883	WARNER, HARRY S.....	331
HURREY, CHARLES D.....	883, 920	WATSON, CHARLES R.....	183
HUTCHINS, WILLIAM J.....	285, 522	WEN, WANCHIN J.....	376
HUTTON, J. GERTRUDE.....	611	WHEELER, W. REGINALD.....	91
HYDE, A. A.....	11	WHITE, CHARLES L.....	874
INGHAM, H.....	484	WHITE, J. CAMPBELL.....	579
IMAN, SAMUEL GUY.....	36, 119, 431	WILDER, AMOS P.....	530
JESSUP, FREDRICK N.....	193	WOOD, HERVEY.....	386
JOHNSTONE, SIR HARRY H.....	426	WRIGHT, ALFRED C.....	687
JOWETT, J. H.....	635	YOUNG, S. HALL.....	396
		ZWEMER, SAMUEL M.....	190, 365, 409, 526, 636

SUBJECTS*

	PAGE		PAGE
ABYSSINIA, New Movement Among Moslems in.....	150	— "Against the Book" in.....	312
Acts 1:2 to 8.....	526	— Bible in Zande.....	150
Administration, Missionary.....	63	— Bible Study in South.....	555
AFGHANISTAN, Trouble Brewing in.....	547	— Bound by New Ties in.....	75
AFRICA, Adjusting Personal Property.....	150	— Ceremony of the Oro.....	632
		— Communion Sunday in Elat, West.....	464

* (a) Indicates an article over 3 pages in length; the letter (b) a brief article from one to three pages in length. All other subjects indexed at less than one page in length. The number of the month when any given article appeared may be found by dividing the number of the page by .80 and adding 1 to the unit so obtained. For example: page $548 \div .80 = 6.85$, + 1 = 7 (July).

	PAGE
— Effect of the Gospel in.....	150
— Evangelistic Tour in.....	901
— Giving out of Poverty in.....	901
— Giving to Home Missions in West.....	313
— Grim Heathenism in.....	75
— Hospital for Mine Workers in South.....	709
— Idols in Rubbish Heap in.....	631
— Is Islam Losing Ground in.....	565
— Language Need in.....	709
— Liberia the Gateway to.....	556
— Liquor Question in South (a) James Dexter Taylor.....	381
— Midnight Meetings in South.....	633
— Missionary Conference for South.....	902
— Missionary Physician in West.....	150
— Missionary Situation in Bantu (a) James Dexter Taylor.....	32
— Need for Medical Missions in (a) Dr. Catherine L. Mabie.....	731
— Onitsha Industrial Mission.....	708
— Prohibition of Alcohol in (a) Harry H. Johnston.....	426
— Raising the Status of Women in.....	555
— Scriptures for.....	464
— Some Effects of the War on (a) James Dexter Taylor.....	439
— Some More of "Thinking Black" (b) Dan Crawford.....	209
— Unoccupied Fields in.....	555
— Waiting. Cornelius H. Patton.....	108
— Wanyamwezi Tribe.....	709
— War Sets a New Standard for Wives.....	555
— Well-Informed Christians in Luebo.....	75
African Autobiography (a) Donald Fraser.....	603, 683, 933
— Convert, Orume, an.....	464
— Demonstration.....	55
— Giving, Casting in Her All.....	465
— Mines, Missionary Opportunity in Central (a) John M. Springer.....	421
— Reconstruction after the War (a) John H. Harris.....	103
— Republic, Citizenship in an.....	235
Africans, Influenza among the.....	312
— Training School for South.....	809
Agricultural Missions in India.....	706
Agriculture as Related to Evangelism in China.....	704
ALASKA, Christian Union for.....	822
— Signs of Progress in (a) John W. Chapman.....	491
— Working Together in (b) S. Hall Young.....	396
Alcohol and Drugs in India.....	430
— in Africa, Prohibition of (a) Harry H. Johnstone.....	426
— Question, Books on the.....	400
— World's League Against.....	629
Alcoholism Postponed, International Congress on.....	629
Alert Bay Mission, Indian Children at The (a) Miss Anne Forrester.....	597
Alignments in Christian Circles, New.....	325
Allen, M. D., Belle J.....	692
Alphabet, Shall China have an (a) Harlan P. Beach.....	127
Alsace-Lorraine, Protestants in.....	471
Ameenabee.....	964
AMERICA, Bahai Propaganda in (a) Robert M. Labaree.....	591
— Building Ships and Men in.....	152
— Century of Christianity in (a) Charles L. Thompson.....	827
— Christian Citizenship Conference in.....	629
— Church Membership in 1918.....	551
— Community Spirit put to Work.....	313
— Foreign Women in.....	63
— Importance of Home Missions in.....	824
— Jewish Evangelization in.....	946
— Missionary Movement in Colleges.....	712
— Mountaineers of the South (a) Victor I. Masters.....	845
— Needs of the Industrial Workers in (a) Fred H. Rindge.....	41
— Negro Citizens in.....	468
— Practical Cooperation in Montana.....	821
— Problems of the Country Parish (a) Paul L. Vogt.....	851
— Safe for the World, Making (a) Ralph Welles Keeler.....	171
— Training for Religious Workers in.....	629
— United Financial Campaign in.....	813

	PAGE
— What do Home Missions Include.....	824
American Door to Central Asia (a) Dwight M. Donaldson.....	267
— Tract Society.....	893
— University at Cairo.....	972
Americanization, Bureau for Christian.....	891
— New Day in Christian (b) Mary Clark Barnes.....	57
— Plan of.....	552
— Programme of.....	465
Americanizing the Foreign-Born.....	151
America's Crisis and Opportunity (a) Charles L. White.....	874
— Debt to Immigration (a) Mrs. Eva Clark Waid.....	839
Anatolia College after the War.....	472
Andrew Murray Memorial.....	977
Angola and the South Africa General Mission.....	465
— Encouraging Signs in.....	151
Anniversaries in the Year 1919, Important.....	47
Anti-Alcohol Measure, President of Mexico Considers.....	364
Anti-Saloon League.....	387
Approach to a Common Task (a) Mrs. F. S. Bennett.....	218
ARABIA, Descendants of the Crusaders in.....	69
— Experiences of a Medical Missionary in (a) Paul W. Harrison.....	784
— Hero Worship in.....	147
— New Outlook in (b).....	164
— Religion and Politics in.....	721
— Selling Scriptures in.....	70
ARGENTINA, New Orphanage for.....	815
— Pagan.....	469
— Tract Distribution Brings Results in.....	895
ARMENIA, America as Mandatory for.....	707
— Another Door of Opportunity in.....	471
— Armenian and Syrian Relief.....	148
— Massacres, Turkish Governor Hung for.....	472
— Refugee Camp Made Permanent.....	808
Armenians, Stories of Liberated (a) Stephen Trowbridge.....	511
Art of Securing an Audience (a).....	292
Army and Navy on Drink, Verdict of.....	350
ASIA, American Door to Central (a) Dwight M. Donaldson.....	267
— Eyes of.....	694
— Revolution among Children of (b).....	165
— Asiatics in America, The Problem of Audience, Art of Securing an (a).....	292
AUSTRALIA, Union Movement in.....	246
Bahai Propaganda in America (a) Robert M. Labaree.....	591
BALUCHISTAN, First Methodist Conference in.....	229
— New Order in.....	473
BANGKOK Christian College Growth of.....	307
— College, Chinese at.....	549
Baptist Board of Promotion.....	892
— Missions, Advance in.....	710
Barotse-Land, New Ideals in.....	464
Basel Mission in South India.....	147
Best Methods, Mrs. E. C. Cronk.....	49, 131, 213, 292, 389, 453, 532, 609, 691, 795, 880
— For Colleges.....	880
Berbers to be Reclaimed.....	708
Bible and the World's Future (a) J. H. Ritson.....	571
— Back to the.....	49
— Chinese President's Estimate of the.....	811
— Classes for Women in Japan.....	812
— Course for Russians.....	814
— Helps, "Sleeve Editions" of Chinese.....	476
— in America and Other Lands.....	716
— in Indian Villages.....	547
— in Zande, Africa.....	150
— New Translations of the.....	716
— on Temperance, Verdict of the.....	330
— Readers? How Many.....	896
— Reading Encouraged in Asia.....	633
— Reading in Public Schools (b).....	248
— Revised Mandarin.....	549
— Societies make Reciprocal Exchange.....	237
— Societies, Proposed Federation of.....	634
— Studies, Missionary (b) Samuel M. Zwemer.....	190
— Study in South Africa.....	555
— Study, Missionary (b) Samuel M. Zwemer.....	409, 656
Bibles for Czecho-Slovaks.....	622
— for the Unlearned in India.....	231
— Pole Buys up.....	552
BOHEMIA, Strategic Land of John Huss.....	622

	PAGE		PAGE
Bohemian Catholics, Reform Demanded by.....	622	— History of Religions. E. Washburn Hop-	719
Bolshevism and the Russian Church.....	169	— History of the Methodist Episcopal Church	320
Bolshevist Sunday Schools.....	891	in Mexico. John W. Butler.....	
BOOKS, NEW		— Immigrant and the Community. Grace	78
— Achievements of Christianity. J. K. Mozley	639	Abbott	
— Adventures in Alaska. S. Hall Young.....	558	— In a Day of Social Rebuilding. Henry	78
— Aims of Labor. Arthur Henderson.....	78	Sloane Coffin	
— Albania—Past and Present. Constantine A.	718	— In the East African War Zone. J. H.	480b
Chekzei		Briggs	
— Alcohol and the Human Race. Richmond	399	— In the Wilds of South America. Leo F.	160b
Pearson Hobson.....		Miller	
— America in the Making. M. E. Ravage.....	78	— India's Silent Revolution. Fred B. Fisher	559
— America Save the Near East. Abraham M.	480	— Introduction to Rural Sociology. Paul L.	78
Rihbany		Vogt	
— American Girl and Her Community. Marg-	159	— Islamic Africa. R. Burton Sheppard.....	320
aret Slattery.....		— Japan and World Peace. K. K. Kawakami	717
— Ammunition for the Final Drive on Booze.	399	— Jewish Communal Register off New York	77
Louis Albert Banks.....		City	
— Asia Minor. Walter A. Hawley.....	320	— John W. Stevenson. Marshall Broomhall	720
— Blot on the Kaiser's Scutcheon. Newell	239	— John P. Williamson. Winifred E. Barton	720
Dwight Hillis		— Korean Buddhism. Frederick Starr.....	160a
— Call of a World Task in War Time.....	79	— Least of These. M. N. Williams.....	79
— Call of the South. Victor I. Masters.....	160b	— Life with Young Men. Richard C. Morse	159
— Captain Bickel of the Inland Sea. Charles	560	— Light in the Land of Sinim. Harriet N.	480a
K. Harrington.....		Noyes	
— Challenge of Pittsburg. Daniel L. Marsh.....	78	— Madame France. R. Louise Fitch.....	718
— Charles Chapin Tracy. George E. White.....	720	— Mastery of the Far East. Arthur Judson	558
— China and the World War. W. Reginald	480a	Brown	
Wheeler		— Medical Missions, Books on.....	816
— China, Foreign Financial Control in. T.	480	— Mexico—Today and Tomorrow. E. D.	560
W. Overlach.....		Trowbridge	
— China Mission Year Book. E. C. Loben-	636	— Mexico's Dilemma. Carl W. Ackerman.....	238
stine and A. L. Warnshuis.....		— Minister's Handicap. J. Wilbur Chapman	240
— Christ and Glory. A. C. Gaebeline.....	720	— Ministers of Mercy. James H. Franklin.....	816
— Christian Americanization. Charles Alvin	640	— Money, the Acid Test. David McConaughy	158
Brooks		— Mosaic of Missionary Methods. Stanley	718
— Christian Approach to Islam. James L.	479	Sownton	
Barton		— My Chinese Days. G. F. Alsop.....	636
— Christian Conquest of America. Ralph W.	78	— New Life Currents in China. Mary N.	636
Keeler and Ellen C. Keeler.....		Gamewell	
— Christian Crusade for World Democracy.	79, 160b	— New Opportunity of the Church. Robert	637
S. E. Taylor and H. E. Luccock.....		E. Speer	
— Christian Democracy for America. D. D.	77	— Nigeria—the Unknown.....	320
Forsyth and R. W. Keeler.....		— Oregon Missions. James W. Bashford.....	320a
— Christian Ethics in the World War. W. D.	239	— Our Church and Our Country. Burleson.....	77
Mackenzie		— Outline Studies on the Problems of the	77
— Christina Forsyth of Finland. W. P.	637	Reconstruction Period.....	
Livingstone		— People of Tipi Sapa. Olden.....	77
— Church and the City.....	78	— Personal Appeals to Sunday School Work-	239
— Church and the Great War. Worth M.	639	ers. Oscar L. Joseph.....	
Tippy.....		— Pilgrim in Palestine. John H. Finley.....	559
— City Worker's World. Mary K. Simkho-	160	— Pilgrims of Hawaii. Rev. and Mrs. O. H.	79
vitch		Gulick	
— Comparative Religion. A. S. Geden.....	238	— Poems of Pep and Point for Public Speak-	640
— Conscience and Concession. A. W. Anthony	720	ers. Will H. Brown.....	
— Crisis in Church and College. George W.	718	— Power-House at Pathankot. M. J. Camp-	79
McPherson.....		bell	
— Crusade of Compassion. Belle J. Allen and	559	— Primary Mission Stories and Junior Mis-	638
Carolinn Atwater Mason.....		sion Stories. Margaret T. Applegarth.....	
— Cyclopaedia of Twentieth Century Illustra-	239	— Prince of the Church in India. J. C. R.	79
tions. Amos R. Wells.....		Ewing	
— Dawn in Palestine. Wm. Cantor.....	639	— Prophecy and Authority. Kemper Fullerton	719
— Democratic Movement in Asia. Tyler Den-	480b	— Reconstruction in Turkey.....	480
nett		— Red Triangle in the Changing Nations.....	638
— Dr. Isabel Mitchell of Manchuria. F. W. S.	79	— Red, Yellow and Black. Sophia L. Fahs.....	239
O'Neil		— Religious Digest.....	560
— Dr. Scofield's Question Box. Ella E. Pohle	320a	— Foundations of America. Charles L.	77
— Encyclopedia Sinica. S. Couling.....	79	Thompson	
— Faiths of Mankind. Edmund D. Soper.....	320a	— Riddle of Nearer Asia. Basel Mathews.....	480a
— Fifty Years in China. Samuel Isett Wood-	718	— Right to Fight. Sherwood Eddy.....	320a
bridge		— Rising Japan. Jabez T. Sunderland.....	157
— Foreign Magic. Jean Carter Cochran.....	638	— Robert and Mary. Anita B. Ferris.....	718
— Friends of Ours. Elizabeth Colson.....	638	— Romance of Missions in Nigeria. S. G.	240
— Frontier Missionary Problems. Bruce	77	Pinnock	
Kinney		— of the Red Triangle. Sir Arthur K. Yapp.....	639
— Graded Missionary Education in the Church	239	— Russia, Six Red Months in. Louise Bryant	480b
School. Frederica Beard.....		— Russian Prohibition. Ernest Gordon.....	640
— Great Plan. A. S. Stilwell.....	560	— Southeastern Europe. Vladislav R. Savie	160
— Gospel for a Working World. Harry F.	78	— Stories of Brotherhood. Harold B. Hunting	240
Ward		— Straight America. Frances Kellor.....	78
— Guide Book, 1918-1919.....	639	— Taylor and the China Inland Mission. Dr.	479
— Handbook of French and Belgian Protest-	720	and Mrs. Howard Taylor.....	
antism. Louis S. Houghton.....		— Tobruin—Called of God. W. F. Oldham.....	157
— Heirs Together of the Grace of Life. M.	79	— Those Who Have Come Back. Peter Clark	720
Broomhall		— Macfarlane	
— Helping the Helpless in Lower New	238	— Tohoku, the Scotland of Japan. C. Nos	158
York. Lucy S. Bainbridge.....		— Tragedy of Armenia. Bertha S. Papazian	160a, 480
— His Star in the West. Giles.....	77	— Trapped in Black Russia. Ruth Pierce.....	640
— History of Latin America. William W.	638	— Treasure of the Magi. H. J. Moulton.....	79
Sweet			

	PAGE
— True Faith and Allegiance. Gustav Olinger	78
— Under Coligny's Banner. Albert Lee	320a
— Underwood of Korea. By His Wife	79
— Whole Truth About Alcohol. George Eliot	
— Flint	639
— Why Dry. Wilbur F. Crafts	399
— Why Prohibition. Charles Stelzle	77, 399
— World Facts and America's Responsibility.	
— Cornelius H. Patton	480a
— Your Negro Neighbor. Benjamin Brawley	320a
Books on Medical Missions	816
— Books on the Alcohol Question	400
— Study	890
— Worth Noting, Foreign Mission. Harlan P. Beach	79
Borden Memorial Hospital in China. George E. King	113
Borneo, Industrial Experiment in	306
Boxer Riots, Revival on Scene of	625
Boy Scouts in the Panjab	474
Brahman Baptism, Notable	71
Brazil, Call of the Carajas	554
— New Station in Old Town	631
— Shows Confidence in North American Missions	119
— Sunday Schools in	469
— Syrian Leader in	631
Brazilian Young Women, New Ideals for	227
Brazil's Need	317
Brewers in China, More about the	475
Brewing Interests, Invasion of China by (b) Wanchin J. Wen	376
Budapest, News from	711
Buddhism Die with Militarism? Will	143
— Vs. Christianity in Japan (b)	641
Buddhist Missionary Methods	233
— Universities	551
Buenos Aires Bible Class	154
— Social Center in	554
Bulgaria, American Influence in (a) Edward B. Haskell	25
BURMA, Bibles in	973
— Home Missions in	306
— Important Work in	899
— Student Camp	706
By-Product of Christian Missions	633
CAIRO, American University at	972
— a Strategic Center	311
— Christian Editors in	228
— Teaching Street Waifs in	546
CANADA, Church Missionary Society	814
— How Prohibition Works in (b) W. H. Griffith Thomas	359
— Methodist General Conference in	65
— United National Campaign in	566
Canada's Economic Perils	154
Cannibalism on the Congo, Christianity and	708
Caste System, Waste of	624
Caucasus, Devil-Worshippers of the	712
— Relief in the	472
Century of Christianity in America (a) Charles L. Thompson	827
Central America, Men and Morals in (b) Paul Burgess	588
CEYLON, Trinity College	810
— Women's Work in	624
Chambersburg, Pa., Conference at	620
Chapel Cars, Gospel Cruisers and (a) Coe Hayne	870
Child Welfare Work for Egypt	464
Children, Helping the (b) Mrs. Donald MacGillivray	461
— of Asia, Revolutions Among (b)	165
CHILE and Colombia	67
— Missionary Ranch in	554
Chilean Missions, War's Effect on	49
Chile's Big Daily Publishes Missionary Report	120
CHINA, Agriculture as Related to Evangelism in	704
— and the Vatican	90
— at the Cross Roads (b) Lewis Hodous	16
— Bandits Test of Christians in	73
— Borden Memorial Hospital in (b) George E. King	115
— by Brewing Interests, Invasion of (b) Wanchin J. Wen	376
— Celebrating Peace in	899
— Christian Integrity in	900
— Cigarette Smoking Prohibited in	811
— Classic from	232

	PAGE
— Danger of Strong Drink in (b) Amos P. Wilder	530
— Dangers in Rice Wine in	143
— Destruction of Opium in Shanghai	72
— Dr. Wong of Shanghai	627
— For the Evangelization of	142
— Giving the Church First Place in	72
— Gospel at Rankine Hospital	811
— have an Alphabet, Shall (a) Harlan P. Beach	127
— Health Essay Contest in	811
— "Heart Washing" Society in	308
— Home Missions in	242
— Influence of Medical Missions in (a) Robert C. Beebe	780
— Intoxicants and Drugs in (b) E. V. Thwing	374
— Keeping Tally with Conscience	900
— Long Wait in	476
— Medical Board (a). Roger S. Greene	776
— Medicine and Christianity	309
— Miao Men of (Poem). J. Franklin Kelly	118
— Missionaries Lead Relief Work in	141
— Missionary Agriculture in	550
— More About the Brewers in	475
— Organizing a Village Church in	626
— Philanthropy Promoting Health in (a). Roger S. Greene	776
— Phonetic Language Study in	307
— Picture from Life in	143
— Plague, Famine, Flood and War in	233
— Preaching to Pilgrims in	309
— Progress of Church Union in	565
— Revival on Scene of Boxer Riots	625
— Salt and its Savor in (a). Charles E. Scott	109, 274
— Small-Pox and Superstition in	810
— Student Strikes in	724
— Study in Church-Going in	476
— Successful Evangelism in	142
— Sunday Rest in	476
— Tanners' Deity	705
— Two Pictures from	232
— Union Work in Paoingfu	625
— Valuable Donkey in	475
— Why an Open Door in	232
— Woman of Swatow	804
— Women in Church Government	704
— Working Together in (b)	563
— World Democracy and Missions (a). W. Reginald Wheeler	91
— Y. W. C. A. Opportunities in	308
China's John Wanamaker	141
— Mail System	705
— President and Opium	141
— Waterways, Gospel Work on	142
Chinese Bible Helps, "Sleeve Editions" of	476
— Children—Tooker Memorial	895
— Church Adopts New Era	895
— College Students Support School for Poor	626
— General's Answer	96
— Girl Becomes Evangelist	73
— God's Annual Tour	705
— Illiterates, Hope for (b)	82
— Institutional Church	73
— Laborers Home Again	899
— Life, Christianization of	549
— Naval Study Circle	141
— Objectives	626
— Paper in France	621
— President's Estimate of the Bible	811
— Recognition of Christian Colleges	626
— Return from France, When the (b)	562
— Set an Example	315
— Student's Testimony	308
— Y. W. C. A. for New York	714
Chosen Christian College	704
— Emergency in (b). Takashi Suzuki	661
— New Crisis in (b)	323
Christian Citizenship Conference in America	629
— Service Program for Europe (a). Theodore S. Henderson	518
— Training—Prime Requisite (a). W. Douglas Mackenzie	834
Christmas in the Slums of Tokyo (b). William J. Hutchins	285
Christmas Thought, A	919
Church and the Industrial Situation (a). Charles A. Brooks	447
— Going in China, Study in	476
— Homes for Enlisted Men	151
— Missionary Society in Canada	814

	PAGE
— of all Nations (a). E. J. Helms.....	499
— that Struck Oil.....	223
— Union.....	325
— Union Real and Artificial (b).....	487
— Work Campaign at Mount Holyoke. Virginia M. Bliss.....	884
— Workers, College Course for.....	64
Cigarette Smoking Prohibited in China.....	811
Colleges, Best Methods for.....	880
Colombia and Chile.....	67
Colored Migration, Needs due to.....	225
Columbus Centenary, Teaching Missions to Multitudes.....	647
Community Spirit Put to Work in America.....	313
Conference of Federated Missions in Japan.....	73
Confucian Teacher Gives a Whole School.....	142
Congo, Christianity and Cannibalism on the.....	708
— Facts about the.....	74
— Plans for the.....	235
Continuation Committee in Japan.....	703
Conversion of a Hafiz.....	623
Coope, Anna, Sky Pilot to San Blas Indians (a). Belle M. Brain.....	281
Council of Women for Home Missions.....	395
— Annual Meeting of the.....	222
Country Parish, Problems of the (a). Paul L. Vogt.....	851
Crusade for a clean Nation (b).....	161
Cuba, Coordination in.....	154
— Progress in.....	66
— Social Worker in.....	316
Czechoslovaks, Bibles for.....	622
— Outlook for the.....	68
Dana, Rev. Charles A.....	149
Dangers Ahead, Avoiding (b).....	7
Death, Organized Fight against (a). Dr. Guy W. Hamilton.....	759
DEATHS—	
— Andrus of Turkey, Dr. Alpheus.....	237
— Bashford of China, Bishop.....	478
— Briggs of Siam, William Albert.....	478
— Chapman, D. D., Rev. J. Wilbur.....	156
— Cohen of Safed, Palestine, Rev. James.....	156
— Daniels, Miss Margarette.....	76
— Ferguson of Africa, Abbie P.....	635
— Jones of New York, Dr. George Heber.....	557
— Jukes of Madagascar, Rev. Charles.....	156
— Kerr of Morocco, Dr. Robert.....	478
— McWilliams of Brooklyn, D. W.....	319
— Pierson of China, Rev. Isaac.....	980
— Richard of China, Timothy.....	635
— Schaufliker of New York, Dr. A. F.....	318
— Sprague of China, Rev. W. P.....	478
— Walter of India, Rev. H. A.....	155
— Warren, Edward Kirk.....	319
— Wherry of China, Dr. John.....	156, 237
Decalogue, Public Schools and the.....	62
Demobilization and the Churches.....	223
Denmark and Missions.....	711
Detroit and Prohibition.....	348
Devil-Worshippers of the Caucasus.....	712
Doctors and Nurses, Training Native (b). O. R. Avison.....	771
Doukhobor Help for Russia.....	468
Drink in China, Danger of Strong (b). Amos P. Wilder.....	530
— Question, Mohammedans and the (a). Samuel M. Zwemer.....	365
— Testimony of Scientists on.....	339
— Verdict of Army and Navy on.....	35
— Verdict of Industry on.....	340
— Verdict of Science on Intoxicating (b). Cora Frances Stoddard.....	337
— Verdict of Statesmen on.....	346
— with Cold Type, Fighting Strong.....	328
Drive for Funds, Cooperative.....	223
Drugs, Increase in Sale of Habit-Forming.....	446
Ebina of Japan, Interview with Dr. (b). Wm. J. Hutchins.....	522
Economic Aspects of the Liquor Problem (a). Charles Stelzle.....	341
Eddy, Dr. G. Sherwood on Evangelism in India.....	898
Education in Japan, Advance in.....	627
— Organized Religious.....	467
— Plans of the Student Volunteer Movement, Missionary (b). J. Lovell Murray.....	881
— Spiritual Element in America's (a). W. Douglas Mackenzie.....	834

	PAGE
Egypt, Child Welfare Work for.....	464
— Jews in.....	897
— Medical Practice in.....	808
— New Y. M. C. A. Secretary for Cairo.....	897
— Sunday-School Work in.....	149
Egyptians and the Gospel.....	243
England, Women's Night Patrol in.....	227
Episcopal Campaign, Nation Wide (b).....	645
Eskimos, Light for the.....	225
Europe, American Opportunity in.....	470
— Christian Service Program for (a). Theodore S. Henderson.....	518
— Japanese Christian View of.....	245
— Plans for Post-War Evangelism in.....	67
— Religious Reconstruction in (b).....	729
Famine in India, Food or.....	145
Farm School for Filipinos.....	628
Farming in India.....	71
Federal Council of Churches (b).....	570
Federation, Historic Step in.....	137
— Methods for the Coming Year.....	213
— of Woman's Boards of Foreign Missions, Meeting of the. Louise C. Knox.....	300
Filipinos, Farm School for.....	628
— Learn by Imitation.....	236
Financing, Questionable Church.....	490
Finland Adopts Prohibition.....	623
Flanner House, Indianapolis.....	713
Foreign-Born, Americanizing the.....	151
— Woman, What You Can Do for the.....	889
Foreigners in a New Jersey Town.....	552
— Successful Work among.....	224
Forman College Adds Industrial Courses.....	624
Foundation Missionary Work.....	716
France and Her Moslem Subjects.....	472
— Bibles wanted in.....	896
— Chinese Paper in.....	621
— Moral Leadership in.....	711
— Opportunity in.....	910
— Protestant Christian Work in.....	726
— Protestant Neighbors in.....	318
— Salvation Army in.....	68
— When the Chinese Return from (b).....	562
— With the Army of Occupation in.....	545
Freedmen's Mission in Alabama.....	893
French Children, Gospel for.....	815
— Mission in London.....	970
— Missionary Interest Stimulated.....	228
— Protestant Missions.....	621, 809
— Speaking Protestants.....	621
— Students, Christian Federation of.....	970
German Missions after the War (a). Burton St. John.....	251
— Table of.....	257
— What Shall be Done with (b).....	246
Germany, Religious Freedom in.....	896
Ginling, Smith Centers on.....	884
Giving, African.....	465
— By-Product of Christian Missions.....	633
— Out of Poverty.....	901
Gospel Cruisers and Chapel Cars (a). Coe Hayne.....	870
Grace's Dream, Ida (b).....	953
Great Britain, Decrease of Crime in.....	815
Greatest Need of the Hour. John R. Mott.....	102
GREECE, Red Triangle Wanted in.....	228
Greek, Bible in Modern.....	712
GUATEMALA, Flu Creates Missionary Opportunity in.....	631
— Food and Strong Drink in.....	154
— Man for the Place in.....	630
— Mission, Restoration of.....	895
— Then and Now in Sanarate.....	226
— Transformed by a Printed Page.....	225
Hafiz, Conversion of a.....	623
Haiti, Revolutions in.....	714
Hampton's Fiftieth Anniversary.....	553
Hausas, Opportunity Among the.....	235
Hawaii, Modern Methods in.....	902
Health Essay Contest in China.....	811
Highlands, Southern Mountain Workers' Conference in the.....	543
Hindu Gods as Rain Makers.....	306
— Setting, Christianity in a.....	474
Hinduism, "General Assembly" of.....	230
Home and Foreign Missions Conferences (b).....	87
— Mission Institute.....	891
— Week (b). M. Katherine Bennett.....	887
Home Missionary Movement (b).....	905
— Missions, Efficiency in.....	891
— Importance of.....	824

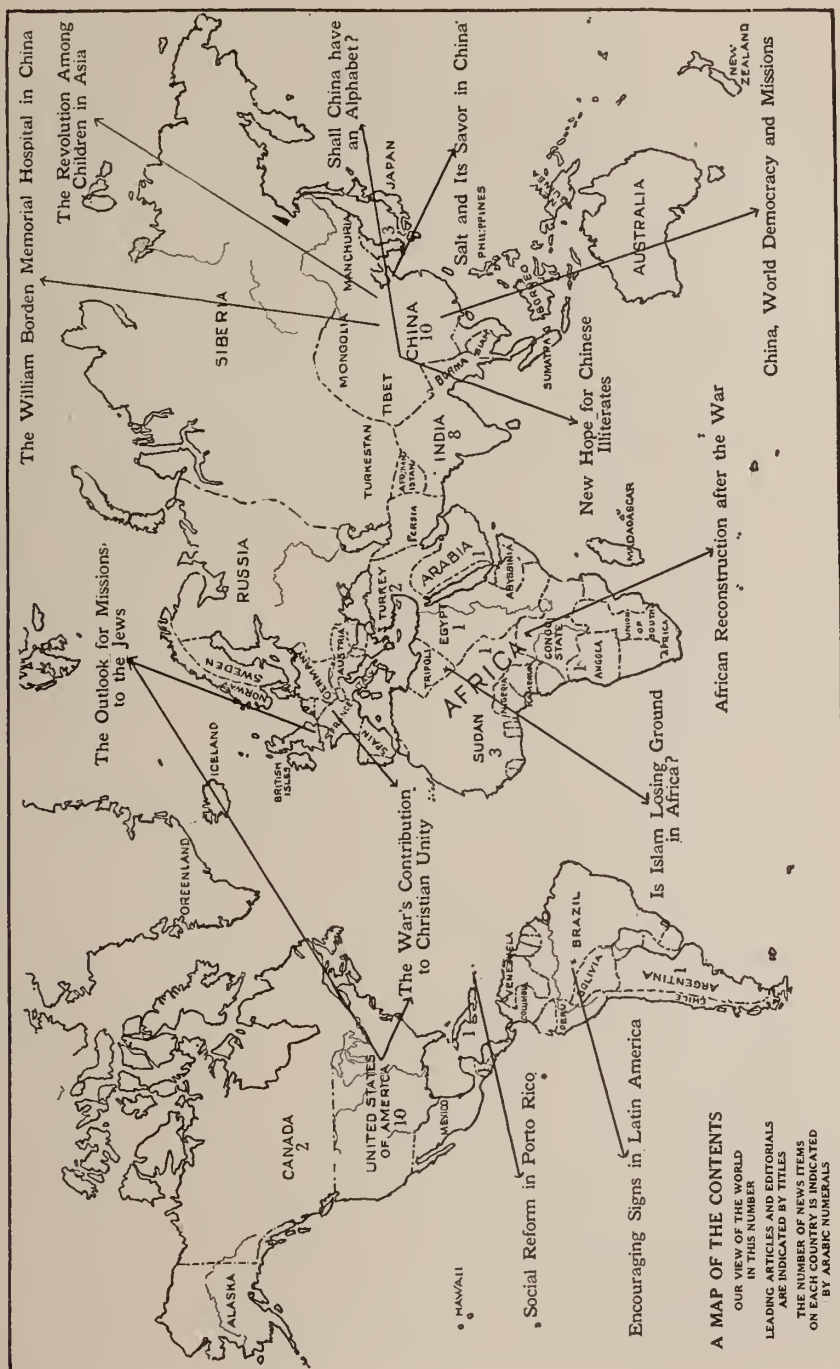
	PAGE
— Include? What Do.....	824
Hospital, Gospel at Rankine.....	811
Huss, Strategic Land of John.....	622
Hymn, Crusade of Compassion. Laura Scher- er Copenhagen.....	795
Idols in Rubbish Heap in Africa.....	631
Immigrants, Federation of Missions to.....	553
Immigration, America's Debt to (a). Mrs. Eva Clark Waid.....	839
India, Agricultural Missions.....	706
— At the Vellore Hospital.....	617
— Basel Mission in South.....	147
— Bibles for the Unlearned.....	231
— Charade with a Moral.....	231
— Christian Ethics of Non-Christians in.....	473
— Christian High School for South.....	305
— Christian Journalism in Western.....	473
— Christward Movement in.....	241
— Church, Union in (b).....	903
— Constructive Evangelism in.....	145
— Fakir's Therapeutics.....	810
— Farming in.....	71
— Fighting to Overcome Honesty in.....	145
— Food or Famine in.....	145
— Growing Interest in Christianity in.....	230
— Industrial Mission Self-Supporting in.....	810
— Jorhat Christian Schools in.....	624
— Magazine for the Women of.....	71
— Masses and the Classes in (a). J. C. R. Ewing.....	259
— Medical Work for Women in (a). A. S. Kugler.....	788
— Moslems and Religious Susceptibilities in (b).....	489
— National Missionary Society.....	706
— Native Evangelism in.....	71
— Naturalizing Christianity in.....	163
— Nestorian Christians in.....	548
— New Commission on.....	897
— Peace and Unity in (b).....	483
— Personal Evangelism in.....	898
— Recent Disturbances in (b).....	644
— Salvationists in.....	473
— Temperance Conference.....	373
— to America, Interpreting (b).....	247
— Transformation in Dornakal.....	706
— Two Views of Home Rule in.....	305
— Uplifting the Outcasts of.....	725
— Village Schools for Mass Movement Con- verts in.....	230
— Want? What Does.....	146
— Waste of Caste System in.....	624
— Where Poverty Leads to Suicide.....	145
— Woman's Movement in.....	70
— Women of the Jungle in.....	305
Indian Children at the Alert Bay Mission (a). Miss Anne Forrester.....	597
— Girl a Y. W. C. A. Secretary.....	629
— Snake Dancing.....	316
— Students in Sympathy with Christianity.....	898
— Villages, Bible in.....	547
Indians, First Americans (a). Thomas C. Moffett.....	856
— Good Church Attendants.....	894
— Hope for American (b).....	820
— New Plans for the Vanishing.....	315
— of South America.....	969
— Uniting to Care for Neglected (b).....	484
Indian's Twenty-third Psalm.....	600
India's Children, More Teachers for.....	146
— Goal—Total Abstinence (a). Brenton Tho- burn Badley.....	369
— National and Christian Progress (b). Frank W. Warne.....	21
— Present Distress.....	242
Industrial Experiment in Borneo.....	556
— Mission Self-Supporting.....	810
— Problems in United States, Church and (b) Situation, Church and (a). Charles A. Brooks.....	817
— Training in Missions, Value of (a). J. Du Plessis.....	447
— Work for the Svirian Mission.....	411
— Workers, Needs of the (a). Fred H. Rindge.....	149
Industry on Drink, Verdict of.....	41
Influenza among the Africans.....	340
— Rages in all Lands.....	312
Inner Missions, Lutheran.....	237
Interchurch, Churches and the (a).....	466
— Missionary Alliance (b).....	649
— Missionary Alliance (b).....	81

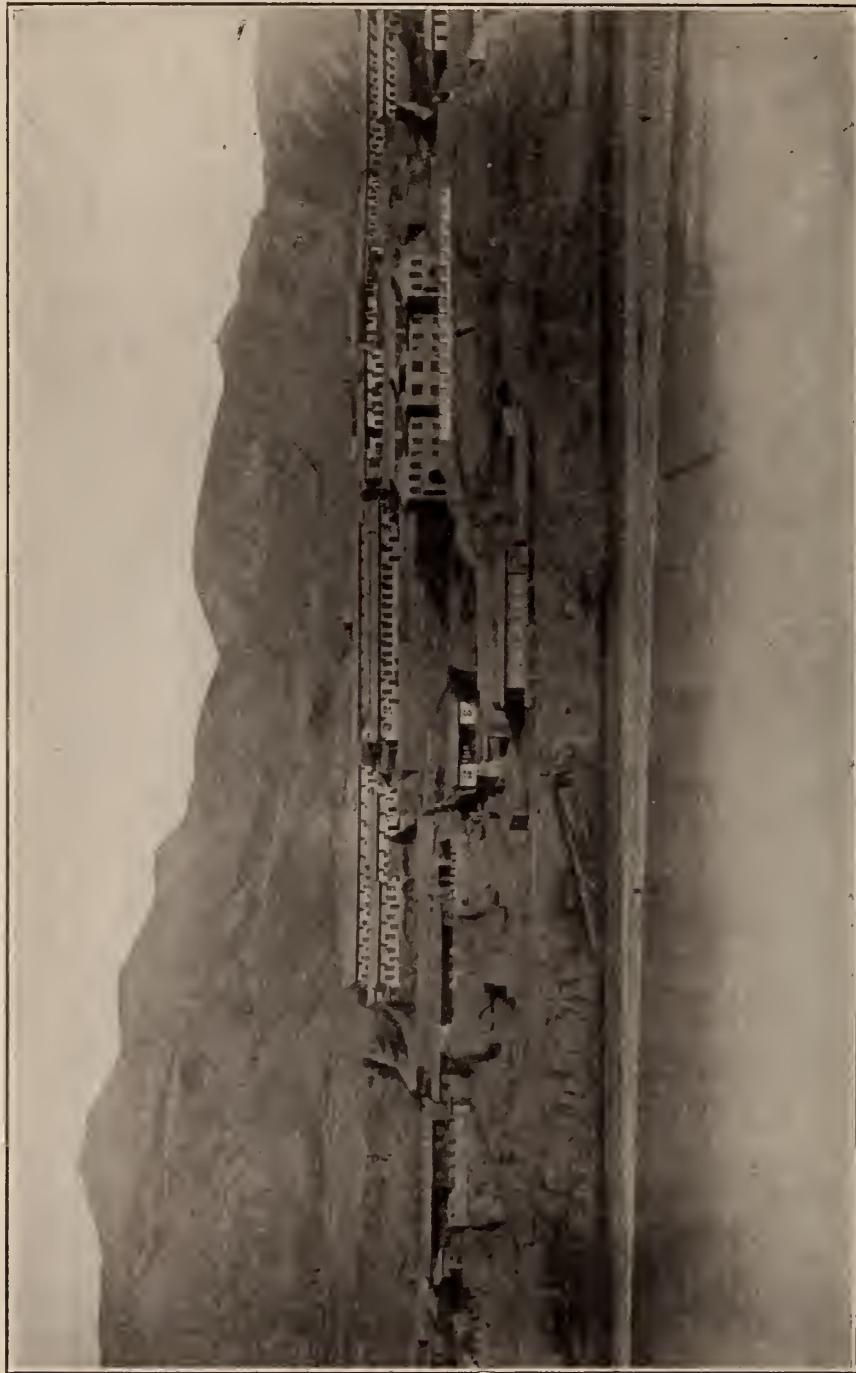
	PAGE
— Missionary Movement.....	10
— World Movement.....	403
Interdenominational Missions.....	61
International Prohibition Confederation (b). Charles Scanlon.....	385
— Reform Bureau.....	388
Intoxicants and Drugs in China (b). E. W. Thwing.....	374
— and the Social Evil (b). Winfield Scott Hall.....	335
Ireland, Religious Liberty in.....	710
Islam Losing Ground in Africa? Is.....	565
— Old Order Changing in.....	472
— War and.....	546
Israel in Eastern Asia, Prayer for.....	704
— What is the Hope of.....	169
Italian Girls, Christian School for.....	815
Italians in Toronto.....	895
Italy, Evangelical Influences at Work in.....	546
— Gospel in the Vernacular.....	711
— Protestant Progress in.....	168
Jamaica, Obeah Practice in.....	715
Japan, Advance of Education in.....	627
— after the War.....	812
— Aiding Morphia Trade, Is.....	310
— and Democracy.....	477
— and the Korean Revolution. (b).....	654
— Anti-American Riots in (b).....	481
— Bible Classes for Women in.....	812
— Buddhism vs. Christianity in (b).....	641
— Buddhist Missionary Methods in.....	233
— Call to Three Religions.....	900
— Chair of Christianity Proposed in.....	550
— Children of Light in.....	703
— Christmas in the Slums of Tokyo (b). Will- iam J. Hutchins.....	285
— Conference of Federated Missions in.....	73
— Continuation Committee in.....	703
— Henry C. Mabie Memorial in.....	551
— House Cleaning an Heart Cleaning in.....	627
— Interview with Dr. Ebina of (b). Wm. J. Hutchins.....	522
— Labor Cause in.....	812
— Missionaries and Democratic Ideals in.....	74
— Moral and Religious Conditions in (a).....	928
— News from Kobe.....	627
— Newspaper Evangelism in.....	627
— On the Death of a Son in.....	234
— Outlook in (b). James H. Pettee.....	13
— Patriotism and Religion in.....	725
— Temperance Movement in (b). Sidney L. Gulick.....	378
— To Entertain Sunday School Workers in.....	812
— Work of Christian Women in.....	234
Japanese Christian View of Europe.....	245
— and Missions in Shantung (b).....	907
— in America.....	66
— Institutions, Fertile Soil in.....	703
— Intensive Training for.....	74
— Peasant Sect.....	703
— Statesmen on Christian Missions (a). Baron Shimpei Goto.....	657
— Visitors, Creating an Atmosphere for.....	477
— Women in Industry.....	310
Japan's Factories, Need for Christ in (a). J. Merle Davis.....	673
Java, Missionary Prospects in.....	979
Jerusalem, "Carrying On" in.....	311
— To Preserve Ancient.....	808
Jesus Christ All and in All (b). Samuel M. Zwemer.....	409
Jewish American Congress.....	86
— Assembly in Palestine.....	708
Jewish Evangelization in America (a).....	946
— Mission Conference.....	466
— Missions, Cooperation in (b).....	485
Jews, Affairs of Zion.....	62
— in Egypt.....	897
— Join Christian Churches.....	622
— Outlook for Missions to the (a). S. B. Rohold.....	123
— Presbyterian Church and the.....	224
Jihad, Missions and the.....	228
Ju-Ju House, Burning a.....	809
Kansas Sunday Schools and the State Fair.....	630
Katanga, Men and Minerals in (a). John M. Springer.....	421
Kentucky, Mission of the Moonlight School.....	630
Khaki Theological School.....	151
Kitchener Memorial College.....	235
Korea, Christian Church in.....	309

	PAGE		PAGE
— Christianity an Open Sesame in.....	144	Mecca after the War.....	707
— Lepers take Bible Examination in.....	813	Men and Morals in Central America (b). Paul Burgess.....	588
— New Crisis in (b).....	323	Mesopotamia, Irrigation Canal for.....	312
— Offered His Baby in Payment.....	144	Mesopotamian Forces, Among.....	547
— Opium Ordinance for.....	901	Methodism, Challenge to.....	714
— Ready to Become Christian.....	551	Methodist General Conference in Canada.....	65
— Struggle for Liberty in (b).....	405	— Missionaries, Conference for.....	714
— Sunday School Institute for Teachers in.....	704	— Reconstruction Work.....	64
Korean Church Diligent in Business.....	74	Methods for Pastors, Missionary.....	532
— Leaders, Thorough-Going.....	144	— of Helping Others do their Work.....	453
— Persecution Verified.....	628	Mexican Immigrants, Our Duty to.....	533
— Tithers, Some.....	477	— Ministers make Plans.....	894
— Uprising, Reports on the (a).....	664	Mexicans in Texas, Work Among.....	65
Labor Cause in Japan.....	812	— in the Southwest (a). Josiah H. Heald.....	860
Latin America, Encouraging Signs In (a). Samuel Guy Inman.....	119	MEXICO, Advanced Program for (a). Samuel Guy Inman.....	431
— Leprosy in.....	316	— Chaplains Needed in.....	814
— Temperance Movements in (a). Webster E. Browning.....	361	— Considers Anti-Alcohol Measure, President of.....	364
— American Missions, A Year of (a). Samuel Guy Inman.....	36	— Exchange of Territory in.....	315
League of Denominations (b).....	403	— Forty-five years after Martyrdom in (b). Alfred C. Wright.....	687
— Nations (b).....	401	— Have Conditions Improved in (b). Alice J. McClelland.....	195
Leper Work in the Philippines.....	715	— In Southern.....	714
Lepers in Philippines, Model Community of.....	76	— Interchurch Conference in.....	244
— Take Bible Examination in Korea.....	813	— under Difficulties, Working in (a). Walter C. Taylor.....	791
Lepers' Systematic Giving.....	706	Miau Men of China (Poem). J. Franklin Kelly.....	118
Leprosy in Latin America.....	316	Milwaukee, Successful Experiment in.....	153
— Ridding the World of (a). Mrs. Wm. M. Danner.....	753	Minnesota, Forest Fires in.....	65
Liberia, Citizenship in.....	235	Missionaries, No "Union Hours" for.....	635
— President-Elect of.....	901	Missionary and His Message. (b).....	567
— The Gateway to Africa.....	556	— Association in Hawaii.....	978
Liberty Churches, Rise of.....	166	— Balance Sheet of the War (a). Charles R. Watson.....	183
Liquor Problem, Economic Aspects of the (a). Charles Stelzle.....	341	— Diplomacy.....	913
— Question in South Africa (a). James Dexter Taylor.....	381	Mohammedan Women as a Factor.....	231
Literature, Central Committee (b). Mrs. Henry W. Peabody.....	614	Mohammedans and the Drink Question (a). Samuel M. Zwemer.....	365
— for Women and Children. Alice M. Kyle.....	301	— Christian Education for.....	625
— in Mission Fields, Christian.....	459	Montana, Practical Cooperation in (b).....	821
— Samples from "The New Line" of (b). Florence E. Quinlan.....	612	Moody Bible Institute.....	713
— Wealth of New (b). Franklin D. Cogswell.....	609	Money—Shall We Accumulate or Distribute (b). A. A. Hyde.....	11
London, Help for Friendless Women in.....	317	Moral and Religious Conditions in Japan (a). 928	
Lucknow College, New Record for.....	230	Morgan Memorial in Boston, Story of the (a). E. J. Helms.....	499
Lumberman, Soul Timber in United States Forests.....	467	Mormon Church in New York, New.....	315
Lutheran "Inner Missions".....	466	Mormonism on its own Ground, Fighting.....	467
Lutherans, Union of the (b).....	3	— Some Aspects of Modern (b). Wm. M. Paden.....	523
Mabie Memorial in Japan, Henry C.....	551	Mormons of Today and How to Win Them (a). William E. Larue.....	866
MacDonnell, Mrs. Robert W.....	702	— Mission to.....	894
Madagascar, Christian Work in.....	709	Morphia Trade, Is Japan Aiding.....	310
"Mai" Which Means Mother (a). E. Marie Holmes.....	804	Moslem Evangelization, Patience in (b). Geo. Swan.....	527
Malaysia, Christian Education for Mohammedans in.....	625	— Good Samaritan.....	155
Map, New Use for Missionary.....	897	— Mind, Gospel and the.....	70
Mass Movement Converts in India, Village Schools for.....	230	— Subjects, France and her.....	472
Masses and the Classes in India (a). J. C. R. Ewing.....	259	Moslems and Religious Susceptibilities in India (b).....	489
Materials, Showing of New Fall Missionary Medical Missionary, Equipment for the (a). P. H. J. Lerrigo.....	765	— in the United States.....	314
— in Arabia, Experiences of a (a). Paul W. Harrison.....	784	— Outlook Among Turkish (a). Henry H. Riggs.....	204
— Missions and Disease Prevention (a). Reginald M. Atwater.....	749	Mountaineers of the South (a). Victor I. Masters.....	845
— Distribution of (b). Burton St. John.....	735	— Schools for.....	153
— Equilibrium in (a). Caroline Atwater Mason.....	741	Müller Orphanages at Bristol.....	471
— Exhibit.....	318	National Missionary Society, India.....	706
— Illustrated.....	710	— Woman's Christian Temperance Union. Mrs. Ella A. Boole.....	386
— in China, Influence of (a). Robert C. Beebe.....	780	Native Races Anti-Liquor Traffic Committee. Hervey Wood.....	386
— in Africa, Need for (a). Dr. Catherine L. Mabie.....	731	Negro Citizens in America.....	468
— Progress of (b).....	728	— in Georgia, Training.....	314
— Reasons for.....	730	— Missionaries, Mission Work for.....	152
— Testimonies to (b). Valeria F. Penrose.....	793	— Problem, Facing the (b).....	818
— True Aim of (b).....	727	Negroes, Freedmen's Mission in Alabama.....	893
— Value of. R. Fletcher Moorshead.....	740	— Welfare Work for.....	64
— Who's Who in (a). Belle M. Brain.....	744	Nelson, Dr. William S.....	149
— Practice in Egypt.....	808	Nestorian Christians in India.....	548
— Work for Women in India (a). A. S. Kugler.....	788	NEW GUINEA, Former German.....	556
— Workers, Appeal for.....	811	New Hebrides, Deaths in.....	979
Medicine Man's Test.....	809	— France and the.....	978
		— New Jersey Pine Belt.....	894
		— New Mexico, Conference of Workers in.....	544
		— Missionaries, Conference of.....	713
		Newspaper Evangelism in Japan.....	627

Nhlane, Daniel, Autobiography of (h). Donald Fraser	603, 683
NIGERIA, Church Goers Number 12,500 in	632
— Mass Movement in	236
Northfield, Home Missions at. Alma Nohle	693
Nurses, Call for Missionary (b). T. Dwight Sloan	774
— Training Native Doctors and (b). O. R. Avison	771
Nyassa Industrial Mission	76
Old Year and the New (h)	1
Opium, China's President and	141
— in Shanghai, Destruction of	72
— Ordinance for Korea	901
— Syndicate, Death to the	475
— Traffic Reviving	62
Oriental in Utah	154
Over There, War and Religion (a). Philip E. Howard	289
Pageant on the Year's Theme, New	696
Palestine, Achievements in	311
— and America	69
— and Syria, Relief for (h)	9
— Bureau at Work	979
— Gentile and Jew in	310
— Jewish Assembly in	708
— Present Condition in (b)	721
— Some Fruits of Victory in	148
Panjab, Boy Scouts in the	474
Paraguay's Welcome to Missionaries	121
Pastors, Missionary Methods for	532
Patience in Moslem Evangelization (b). George Swan	527
Peace, Will Christianity Insure (h)	568
Peking, Union Language School in	550
PERSIA, Crisis in	482
— Industrial Aid for	229
— Peril of (b). Frederick G. Coan	23
— Sufferings of Missionaries in (a). Frederick N. Jessup	198
PERU, Honors to a Scotch Missionary in	119
— Reaction Toward Spirituality in	67
Peruvian, Conversion of a	470
Philanthropists on Temperance, Verdict of	334
PHILIPPINES, Bible Distribution in the	715
— Literacy in the	716
— Model Community of Lepers	76
— New Field in	628
Plague, Famine, Flood and War in China	233
POLAND, Protestantism in	815
— Why No Love for America in	896
Pole Buys up Bibles	552
PORTO RICO, Earthquake in	66
— Mission Laboratory	468
— Social Reforms in	85
PORTUGAL and Her Students	545
Posters and Charts	691
— New	699
Prayer. J. H. Jowett	635
— Cost of Editorial	912
— First and Last	641
— for Israel in Eastern Asia	704
Presbyterian Church and the Jews	224
— Preparedness	224
Printed Page	634
Prison, Need of the Man in	892
Prizes, \$1,200 in Missionary	236
Prohibition and World Peace, World	170
— Detroit and	348
— Finland Adopts	623
— July 1st, National	63
— of Alcohol in Africa (a). Harry H. Johnstone	426
— Some Practical Results of (a). Harry M. Chalfant	347
— Why America Adopted (h). Charles Scanlon	357
— Working for World Wide (b)	322
— Works in Canada, How (b). W. H. Griffith Thomas	359
— World Wide Progress of (a). Guy Hayler	351
Protestant Episcopal Church, New National Committee	314
Publications, How to Use the New Junior (h). J. Gertrude Hutton	611
Rainbow Campaign	303
Rarotonga, Bibles and Soldiers in	477
Reconstruction and the Church	915
Recruiting Soldiers for Christian Service (b)	8
Reconstruction and the Church	915
Red Crescent Nurse in Turkey, A (a)	949
Red Cross Work, Coordination of	633
Relief for Palestine and Syria (h)	9
Remedy, Sure	328
Rockefeller Foundation, China Medical Board of the (a). Roger S. Greene	776
— Gift, New	893
Roman Catholicism, Vatican Decree	545
Rural Church Goers, Sunday House for	153
— Districts, Better Leadership for	224
RUSSIA, Appeal from (h). Archbishop Platon	689
— Doukhobor Help for	468
— Outlawed Vodka, When (b). Ivan V. Neprash	601
— Prayer for	318
— Shall Christians Intervene in (h)	408
Russian Church, Bolshevism and the	169
— Civic Club	630
— Orthodox Church Reorganized	465
— War Prisoners, Plan to Educate	712
Russian Church, Bolshevism and the	169
Sabbath, Enemies of the	314
Salt and its Savor in China (a). Charles E. Scott	109, 275
— Lake City, Home for Students in	65
Salvation Army Around the World (a). Wm. H. Cox	581
— in France	58
Samoa, Self-Determination in	628
Sanitation, Missionaries and	634
Santo Domingo—Missionary "Blind Spot" (b)	723
Savara Mission Field	548
Schools, Bible Reading in Public (h)	248
Science on Intoxicating Drink, Verdict of (h). Cora Frances Stoddard	337
Scientists on Drink, Testimony of	339
Scotland, Remarkable Bible Class in	67
Scriptures for Africa	464
— into Serbia, Getting	622
Seminaries, Cooperation in	468
SERBIA, Getting Scriptures into	622
Service Flag, Unfurling a	695
— Recruiting Soldiers for Christian (b)	8
Shall We Accumulate or Distribute (h). A. A. Hyde	11
Shanghai, Working Boys in	308
SHANTUNG Award and Missions (b)	642
Shantymen's Christian Association	553
Shut-Ins, Missionary Methods for (h)	953
SIAM, Leper's Systematic Giving in	706
— Tableau in	72
— Tactful Preaching in	625
— Wild Folks of	548
Siam's New National Flag	306
SIBERIA, Religious Monthly in	712
Signs of Progress in Alaska (a). John W. Chapman	491
Silver Bay Missionary Education Conference	692
Simultaneous Meetings, Attention for	616
Slums Call for Help, Rural	223
Small-Pox and Superstition	810
Smith Centers on Ginling	884
Social Evil, Intoxicants and the (h). Winfield Scott Hall	335
— Reforms in Porto Rico (h)	85
Soldiers, Christian Opportunity among (a). Lemuel Call Barnes	270
— Educational Shows Over Seas for	227
— For Handicapped	68
South Africa General Mission, Angola and the	465
— America, Borrowing an Image in	715
— Cosmopolitan	226
— Indians of	969
South, Religious Needs of	968
Southern Baptist Campaign	813
Spanish Women, Good News for	471
SPAIN, A Christian Leader in	971
— Religious Toleration in (h)	561, 896
Statesmen on Drink, Verdict of	346
Statistics for the United States, Religious	823
— Interesting	716
— Some Startling	61
Step, The Next (h). Cornelius H. Patton	460
Straits Settlements, Neutralizer for Christian Missions in	307
Student Volunteer Declaration, First	880
Students, Hosts to Foreign, Charles D. Hurrey	883
Study Book Glance Backward and Forward	700
— Mrs. Frank M. Goodchild	397
— Books, New. Mrs. John S. Allen	892
— Class, Practical Mission	892
Sufferings of Missionaries in Persia (a). Fred-	

erick N. Jessup.....	198	UGANDA, New Cathedral in.....	632
SUMATRA, Island of Superstition.....	557	— Slave Boy in.....	632
Summer Conferences, Gleanings from the.....	691	Union for Alaska, Christian.....	822
— School Delegate, Duties of a.....	803	— in China, Progress of Church.....	565
— Schools.....	398	— Language School in Peking.....	550
Sunday Rest in China.....	476	— Movement in Australia.....	246
— School Attendance, War Decreases.....	710	— of Neighborhood Houses.....	552
— Convention in Tokyo.....	703	— Seminaries, Cooperation in.....	468
— Institute for Teachers in Korea.....	704	— Welsh Presbyterian Vote for.....	891
— Plains, World.....	155	— Work in Paoiatingfu, China.....	625
— Work in Egypt.....	149	United Financial Campaign.....	813
— Workers in Japan, To Entertain.....	812	— Missionary Drive.....	10
— Schools and the State Fair.....	630	— National Campaign in Canada.....	566
— at Kiangyin, Ragged.....	232	— States, Church and Industrial Problems in (b).....	817
— Gain in Foreign Fields.....	62	— Religious Statistics for the.....	823
— in Brazil.....	469	— Study of the World's Needs (b).....	167
Syndicates, Advance Step in Missionary.....	616	Unity in Missionary Work, Demand for (b). J. Campbell White.....	579
SYRIA, Armies and Distress in.....	69	— War's Contribution to Christian (a). William Adams Brown.....	97
— Famous for Truth Telling.....	147	URUGUAY, Union Grauate School in.....	554
— How Turks Conduct an Orphanage in (b). Message from.....	909	— Wide Open Door in.....	470
— Modern Martyrs in.....	149	Utah Gospel Mission.....	894
— Relief for Palestine and (b).....	9	— Orientals in.....	154
Stephen Trowbridge.....	287	— Working Together in. Herbert W. Reherd Vassar, Securing an Audience for a Missionary at. Margaret S. Holley.....	885
Syrian Mission, Industrial Work for the.....	149	Vellore, Ambulance for.....	695
— Protestant College.....	546	— Hospital, At the.....	617
— Protestant College, Prince Faisal and the.....	707	Venezuela, Selling Bibles in.....	316
Tam'l Evangelistic Society.....	146	Vermont, Church Unity in.....	153
Teaching Missions to Multitudes (b).....	647	Vodka, When Russia Outlawed. Ivan V. Neprash.....	601
Temperance—But How?.....	380	Waldensians in War Time.....	621
— in China.....	143	War, African Reconstruction after the (a). John H. Harris.....	103
— Movement in Japan (b). Sidney L. Gulick.....	378	— and Islam.....	546
— Movements in Latin America (a). Webster E. Browning.....	361	— Religion "Over There" (a). Philip E. Howard.....	289
— Number, Why a World.....	327	— German Missions after the (a). Burton St. John.....	251
— One Hundred Years Ago and Now (b). Harry S. Warner.....	331	— Missionary Balance Sheet of the (a). Charles R. Watson.....	183
— Organizations, Addresses of some Leading.....	388	War's Contribution to Christian Unity (a). William Adams Brown.....	97
— Organizations are Doing, What some (b). Charles Scanlon.....	385	— Effect on Chilean Missions.....	469
— to Missions, Relation of (b).....	326	Welsh Presbyterians Vote for Union.....	891
— Verdict of Philanthropists on.....	334	Will of God for the World (b). Samuel M. Zwemer.....	656
— Verdict of the Bible on.....	330	Woman Doctor's Opportunity in India, A (a).....	924
Ten Commandments, Publicity for the.....	152	Woman's Foreign Mission Bulletin. Mrs. Wm. H. Farmer.....	137, 300, 459, 617, 803, 963
Testimonies to Medical Missions (b). Valeria F. Penrose.....	793	— Home Mission Bulletin. Florence E. Quinlan.....	699, 887
Text-Books, Suggestions on the New (b). Mrs. Hallie Linn Hill.....	888	57, 218, 395, 541	
Thinking Black, Some More of (b). Dan Crawford.....	209	— Missionary Societies and Prohibition (b). Mrs. Henry W. Peabody.....	390
Three Leading Questions Answered (b). Samuel M. Zwemer.....	526	— Movement in India.....	70
TIBET, Autonomy for.....	812	Women in Africa, Raising the Status of.....	555
— Missionary Invited to Lhasa.....	900	— in Church Government, China.....	704
— to Christianity, Opening of (b). Roderick A. McLeod.....	18	— in India, Medical Work for (a). A. S. Kugler.....	788
— Way Open.....	474	— in Japan, Work of Christian.....	234
Tithing Worth While? Is (a). Harry Reeves Calkins.....	505	— of the Near East, Helping the.....	623
Tokyo, Sunday School Convention in.....	703	— of the West (Poem).....	802
Tooker Memorial—For Chinese Children.....	895	— Wider Field for (b). Mrs. Henry W. Peabody.....	139
Topoke Tribe and Christianity.....	977	Women's Work in Ceylon.....	624
Tract Distribution Brings Results.....	895	Wong of Shanghai, Dr.....	627
Trade Factor, Missionary a.....	61	World Friendship Alliance.....	980
TUNIS Past and Present, Christianity in (a). Arthur V. Liley.....	669	Yale '98 Band. Robert E. Hume.....	883
Turkey Convicts its War Leaders.....	707	Y. M. C. A., Report of.....	814
— Fifteen New Hospitals for.....	229	— Secretary for Cairo, New.....	897
— Mental and Spiritual Reconstruction in.....	623	— Opportunities in China.....	308
— Missionaries to Rejuvenate (b).....	84	— Protest.....	710
— Readjustments in (b).....	4	— Secretary, Indian Girl a.....	629
— A Red Crescent Nurse in (a).....	949	— under Fire. (b).....	88
Turkish Governor Hung for Armenian Massacres.....	472	— wanted in Greece.....	228
— Moslems, Outlook among (a). Henry H. Riggs.....	204	— Workers prove their Courage.....	634
Turks, Christian Paper for.....	708	Y. W. C. A. for New York, Chinese.....	714
— Conduct an Orphanage, How (b). Stephen Trowbridge.....	287		
— Throw Women out to Starve.....	546		
Tuscaloosa Conference (b).....	59		
Twenty-Third Psalm, Indian's.....	600		





PART OF A YOUNG MAN'S CONTRIBUTION TOWARD CHINA'S RECLAMATION

General View of the William Borden Memorial Hospital, in Kansuh, Western China. The central block with the Men's In-patient Department is at the left and Women's Department at the right. The two doctor's houses are between. The Yellow River is in the foreground.

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SIGNS OF THE TIMES



A NEW INTER-CHURCH MISSIONARY ALLIANCE

CAN the Protestant churches of North America do team work? Is the church able to furnish a leadership for peace as clear-visioned and courageous as the leadership the nations have furnished for war? Have the churches of Christ as much in common as the nations that have fought against autocracy? If so, will they move forward under a unified command, consenting for the sake of their cause to sink minor differences, and merge their resources in a mighty, sustained and united drive for humanity and the Kingdom of God on earth? Has the time come to project Christ's work on a world scale? Is it possible to finance peace as thoroughly as we have financed war? Has the hour struck which challenges the Church to its supreme effort to redeem the world?

These were some of the questions which were considered in the Conferences of Representatives of Home and Foreign Mission Boards, when one hundred and fifty men and women gathered in New York on December 17th in response to the invitation sent out by the Executive Committee of Foreign Missions of the Presbyterian Church in the United States.

At the conclusion of the discussion the following resolutions were unanimously adopted:

"Moved, that it be the sense of this meeting that there should be a united campaign in behalf of the missionary and benevolent work of the evangelical churches of North America, as represented by their organized national boards or agencies and such affiliated interdenominational agencies as it may be found wise to include after further conference.

"Moved, that the chair appoint a committee of fifteen, of which the chair shall be one, for the purpose of preparing a plan, to be

submitted to the Home Missions Council and the Foreign Missions Conference in January, 1919.

“Moved, that this committee be requested to arrange if possible for a joint meeting of the Home Missions Council and the Foreign Missions Conference and such other agencies as would naturally be involved, when a plan as presented by this committee and revised by the conference may be submitted for final approval.”

This movement may mean a new era for the Church, and if for the Church, certainly for the world. The restraints of autocratic government have been shattered; but if civilization is to be rebuilt, nobler restraints must take their place. Men must acquire self-control, and individuals and nations must be led to relate themselves in terms of the Golden Rule. Only thus can we hope for a better world.

What does this mean but that the Church and its message are absolutely essential to the new order? There can be no permanent peace unless men obey the law of good-will. This means that the Church faces its biggest opportunity. If it is to meet the hour, it must project its work on a larger scale than any it has yet attempted. The clock has struck for the Church of God. Can she campaign on a world scale? Will she take her eyes off the past and look toward the morning? Will she be international and cosmopolitan, or provincial and sectarian? Have the Protestant churches of North America enough statesmanship among their leaders today to create an alliance to save civilization and establish the Kingdom?

HOPE FOR CHINESE ILLITERATES

THE most difficult language in the world to read and write is probably the Chinese. Its words are all of one syllable, and in the Mandarin, which is the spoken language throughout all but the three southeastern provinces, there are only about four hundred and fifty sounds to represent the forty or fifty thousand characters in the dictionary. Each sound, therefore, represents many different words. An educated man must be able to read and write from four to six thousand words, and, as China has had no alphabet, the form of each word must be learned separately. Their component parts often suggest, but are no adequate guide as to the pronunciation or the meaning of words.

Missionary educators, who have had long experience in China, estimate that to learn to read and write their mother tongue constitutes a handicap of not less than two years' time in the education of all Chinese boys and girls. In a nation where the struggle for the mere necessities of existence is so exacting, it is, therefore, not strange that the great mass of the people are unable to read and write. This illiteracy constitutes one of the most serious problems

which face the Christian movement in China. Protestant missionaries have from the beginning laid great stress on education and have done their best to teach all Christians and enquirers to read the Bible. Nevertheless in China as a whole, probably one-half of the Christian constituency cannot read even the simpler parts of the Bible with understanding. It is pathetic to see men and women, who, after years of painstaking effort have learned to pronounce correctly the sounds of the words, fail to understand the meaning of what they have read.

Now a new era seems to be dawning, since we are told the astounding fact that an illiterate adult of average intelligence can learn to read with fluency and understanding in three or four weeks! In many parts of North China missionaries have seen this miracle with their own eyes in hundreds of cases. A man walks into the London Missionary Society Hospital at Psangtsangchow for an operation. While he lies on his cot recovering from the disease, an evangelist teaches him to read the Bible by means of a new system of writing, and lo, in three weeks' time this man, who was unable to read a line when he entered the hospital, walks out, not only cured of his disease, but able to read with ease anything in the Gospel that has been given him to take home!

An aged woman long past the years when there seems any hope of her ever being able to learn to read, becomes interested in Christianity and joins an enquirer's class in the neighboring mission station. Day by day a part of the instruction consists in teaching her to read this new system, and a few weeks later when she returns to her village home she is the wonder and admiration of all, because she, too, is able to read intelligently from the little books which she has carried back with her.

This miracle that is now witnessed all over China is made possible by the invention of a system of phonetic writing adopted a few years ago by the Chinese Government Board of Education. Their system is composed of some twenty-four initials, twelve finals, and three medial vowel sounds. The symbols which are easily learned, resemble parts of Chinese characters, and are written in vertical columns. The symbols always have the same sound and any word in the language can thus be written by means of an initial and a final with or without a connecting vowel. Teachers can master the system in a few hours and even people of no education can learn to use it in a few days or weeks.

Under the leadership of the China Continuation Committee, pastors and educators, as well as missionaries, have unanimously recommended the widespread teaching of the system throughout the Church, and a simultaneous drive for a literate Christian constituency has been started and leaders expect to make effective use of this new system in teaching non-Christians. By this means at last

the great masses of China's four hundred million people, and not simply the favored few, can be reached through Christian literature. The significance of these facts can hardly be overstated at the present time, when China is trying to reform her Government and to take her place amongst the great democracies of the world.

THE MISSIONARIES TO REJUVENATE TURKEY

THE outlook for the territories that were Turkish is bright for the coming year on account of the return of the missionary force that has been detained so long on this side, reinforced by as many recruits as can be obtained to fill up the gaps in their ranks and to undertake some of the new opportunities opening up there. Reconstruction will be the first great problem. Many adjustments of population may be expected, involving in some cases a radical change in missionary occupation and policy. The center of evangelistic effort shifts from the Armenian population to the Moslem; but the Armenian Evangelical Church will need fostering and cooperation for some time to come, since so large a portion of its leaders have been martyred. Pastors, preachers, professors, teachers, physicians and strong business men will be sorely missed. There is in America a body of capable and trained leaders, some of whom will probably go back to their people now. The Armenian evangelical forces all over the world will gradually be able to care for their own communities, allowing the missionary force to give its attention elsewhere.

Doubtless the aid and sympathy given the Greeks in their oppression and deportation will help to open doors of access to them throughout the Near East. The Greek civil authorities in Salonica have shown marked favor toward the Americans there; and the Athens Government has been friendly. Much needs to be done for the spiritual uplift of the Greeks of Asia Minor, to save them from the grip of materialism. Their own clergy they quite universally despise, except as they may be patriotic leaders; yet their Christian inheritance is rich and these Greeks can and will be brought back to the Saviour again, and to view things from the spiritual rather than the nationalistic angle.

But the greatest opportunity is for active work directly for Moslems. The remarkable instances, even during this so-called Holy War, of Moslems openly accepting Christ or secretly coming to study the Way, point to a readiness for Christian teaching which is challenging. Statistics of the two great Bible Societies just before the war broke out, show a constantly increasing sale of Bible and Scripture portions to Moslems. And the chastening, humiliating effect of defeat has been seen in the attitude of the Turk toward his Christian neighbors. Once the vicious and irreligious political

leaders are removed, there should be no insuperable obstacle to the direct access of the Gospel to Turk, Kurd, Circassian and Arab. The experiences of the Reformed Church Arabian Mission have shown a wonderful opening for contact with the Arab tribes of the east coast region of Arabia. God grant it may not now be long ere even the holy cities of Mecca and Medina may be opened to the messengers of Christ.

SOCIAL REFORMS IN PORTO RICO

MISSIONARY work in Latin America was never so encouraging as at present. The World War not only brought all America closer to the United States, but it revealed the deep need of the right kind of religion, and an openmindedness in its seeking that is surprising. Another benefit of the war has been the light thrown on the social vices and the need for a new attitude toward these sins in Latin America. The following incidents are only a few of the many that show the new era in mission work among our Southern neighbors.

The military training camps in Porto Rico, with their vigorous measures against immorality within a ten mile zone surrounding the camps, have given the missionaries an opportunity to make a fight on vice in the whole island. Through their efforts, the Attorney General was induced to publish a pamphlet entitled, "Laws of Porto Rico in regard to Prostitution, Adultery, Sale of Intoxicating Liquors, etc.," in English and Spanish. This publication caused much comment owing to a letter to the Judge as introduction. The Spanish papers have criticised it, and the public has been awakened as never before to the need of "cleaning house."

When one of the missionaries went to report the case of a white slave, the Chief of Police suggested that the women form a Vigilance Committee to help stamp out the evil of prostitution. He addressed a meeting of the Woman's Christian Temperance Union on the subject, showing how the women could help the police to secure evidence that they generally lacked to convict cases.

The doctors in the Camp became interested in the movement, and aided a group of women and the Police Commissioner in forming a Woman's Police Reserve Corps. The press was flooded with articles and the women awakened to their duty in taking a leading part in the effort to help the police and military authorities in the task at hand. Posters were prepared in Spanish and English, showing the picture of a woman dressed in an American flag and waving aloft another flag, with the words: "ENLIST. CLEAN UP YOUR TOWN. JOIN THE WOMAN'S POLICE RESERVE CORPS."

Below this, were the letters W. C. T. U. Twelve hundred copies were printed and sent to every corner of the Island. The result was magical—more articles appeared in the press, some for and some

against the campaign. So many cases were tried that it became necessary for the authorities to secure additional prison space for the scores of prostitute women convicted in the courts. The one time prisons in Ponce and Arceibo and later at Mayaguez were converted into hospitals for the care and treatment of these unfortunates. Due to the effect of prohibition for over a year, the prisons were nearly empty.

A JEWISH AMERICAN CONGRESS

THERE is a "shaking of dry bones" in Judaism throughout the world. The sufferings of the Jews in Europe has driven hundreds of thousands of them to America as their "National Sanitarium." Now the liberation of Palestine from the dominion of the Turk, the declaration of the British government on November 2, 1917, in favor of a Jewish State in Palestine, and the recent return of peace have aroused the Jewish national spirit and have led to the assembling of the first Jewish-American Congress. This met in Philadelphia on Sunday, December 15, 1918, and brought together Jews of many nations and classes—laborers and professional men, financiers and manufacturers, philanthropists and peddlers; Zionists, nationalists, socialists, assimilators and internationalists. There were all religious shades of Jews—orthodox, conservative, Reformed, heterodox and infidel. Judge Julian Mack of Chicago was elected President, and Hon. Nathan Straus, Honorary President. There were three secretaries—English, Hebrew and Yiddish.

The main resolutions passed by the Congress were:

1. That the Jews of Roumania should be protected and given full political, civil and religious rights.
2. That the Peace Congress recognize the Jewish historic claims to Palestine and plan for the formation of a Jewish Commonwealth in Palestine under British trusteeship.
3. That the Peace Congress insert in the treaty of peace, regulations guaranteeing to Jews full liberty of residence and personal, civil and religious rights in every part of Europe.

It was resolved to call a world Jewish Congress as soon as possible after peace is declared.

Dr. Abraham Schomer, in his historic sketch of Jewish struggles, exclaimed: "*We have failed because we have a body but we have had no head. We need a head.*"

Were there ever spoken more truly significant words? Israel has rejected the true Head of the body and cannot come into life and power until Jesus Christ is recognized as the Head of all things.



EDITORIAL COMMENT



THE HOME AND FOREIGN MISSIONS CONFERENCES

ONE theme dominated the annual meetings of the Home Missions Council and the Foreign Missions Conference, which met during the second week of January, the former in New York City and the latter in New Haven. This theme was "*The After the War Program of the Churches.*" At the Foreign Missions Conference this was expressed in a series of addresses on the ideals and results of the New Internationalism; and in the Home Missions Council by a series of papers and discussions on National Reconstruction.

These meetings were preceded as usual by the annual dinner under the auspices of the Missionary Education Movement. The spirit of fellowship and cooperation was unusually manifest, and found expression in the unanimous approval at all of these meetings of a proposal to unite all the home and foreign mission forces of the Protestant Church in an "Interchurch World Movement." When such a plan was suggested a year ago it was said to be visionary and impossible, but one effect of the war has been to make men attempt the impossible, if it is ideal. The plan proposed is more fully described elsewhere. The REVIEW is in hearty accord with it, and has for years been a voice often apparently "crying in the wilderness to prepare the way" for such a movement. The central ideas are the study of the world as a whole in relation to men's need of the Gospel of Christ, and then by the closest possible cooperation, and fullest devotion on the part of all evangelical Christian forces, to conduct a united missionary campaign. We plan to keep our readers informed on this movement through articles giving the results of a close study of the fields, and the plans for a more widespread preaching of the Gospel to every creature.

A committee of twenty, appointed by the Foreign Mission Conference will, in cooperation with the Home Missions Council and the Women's Boards, select a general committee of one hundred to represent all North America. From this number an executive committee will be formed. Humanly speaking, the success of the movement will be due to the selection of the right leaders, and to the hearty and unselfish cooperation of the various denominations. The chief aim is not to secure a large missionary fund as the means of winning the world to Christ but is to educate Christians to see the need of the world as God sees it, and to enlist them in prayer, service and giving on a scale adequate to the magnitude and importance of the task.

A large number of exceedingly able and interesting papers were read at both of the Conferences, and many of these will appear in subsequent issues of the REVIEW.

During the meetings of these Conferences the 18th Amendment to the Constitution of the United States, providing for *national prohibition*, was ratified by a sufficient number of states to assure its adoption. This was pronounced by one of the speakers at the Foreign Missions Conference to be the most important event since the Reformation. We are planning a World Temperance Number of the REVIEW, which will show the next steps necessary in the movement to bring about the world-wide prohibition of intoxicating liquors and habit-forming drugs.

THE Y. M. C. A. UNDER FIRE

THE most severe bombardment to which the Young Men's Christian Association has been subjected has not come from the enemy's camp, but from the American soldiers returning from the front. The Master's warning "Woe unto you when all men speak well of you" does not seem to be a danger from which the "Y" will suffer. Some have attributed the criticism to malicious propaganda, but it has been so general and at the same time so specific that it cannot be attributed entirely to enemies.

The Young Men's Christian Association is an immense organization which has become a world-wide influence. Since it was founded over sixty years ago, the Association work has been established in all the leading countries of the world, and in many of the mission fields. When the war broke out, the assistance of the Association was offered in the prison camps of Europe; and when America entered the war Dr. Mott and his associates offered to establish work in the cantonments at home, and to send men to conduct welfare work among the soldiers on all the battle fronts. Over 7000 Y. M. C. A. workers have gone to Europe, Asia and Africa, and have followed the armies in all their campaigns. There has been no question as to the great value of the Association in helping to maintain the morale, and the moral, physical and intellectual strength of the fighting forces on land and sea. Many of the "Y" huts have been destroyed in bombardments, and more than twenty of the workers have been killed or seriously wounded. Most of them have been remarkably efficient and self-sacrificing, and thousands of letters have been received commending their work.

What then has been the cause of the severe criticisms that have been made? On the one hand the "Y" has been charged with profiteering, and on the other with inefficiency and selfishness on the part of the workers. The former charge has been due almost wholly to misunderstanding, as the Association has never sought to make

money from the canteen, which was conducted under Government orders but without free transportation. Consequently government "exchanges" undersold the canteens. No doubt, some Y. M. C. A. workers were dishonest. It is not surprising that there should be some leakage in the distribution of \$75,000,000 by men who could not always be thoroughly trained and tested. It is also not to be wondered at that some of the workers should have proved unfit for such high service. Possibly twenty-five per cent were inefficient. Fifteen hundred men of this character would give color to the statement that the whole organization was a failure. Such, however, was far from the case. The chief difficulty seems to have been that the War Work Council unselfishly undertook a work that was larger than they could handle. The number of American soldiers in Europe at the time of the signing of the armistice was four times the number anticipated, and a sufficient corps of capable secretaries could not be found. In spite of the effort to secure the best men, many were allowed to go over the seas who had not the ability or the Christian spirit to justify their selection. The specific charges of inefficiency and dishonesty are being investigated, and there is no good reason to believe that any failure will be covered up.

It is our conviction that the fundamental mistake of the leaders in this work was not due to any lack of high ideals, or Christian spirit of service, but was due to their undertaking a work in cooperation with governmental authorities which should have been under the direction of the Army and Navy. The War Work Council and "Y" men were continually obliged to make concessions, if not compromises, to meet the demands of the Government. This involved the conduct of the canteen and the responsibility for entertainments (many of which were far from wholesome, especially when conducted on Sunday and in connection religious services). If it had been possible for the Young Men's and the Young Women's Christian Associations to serve the soldiers and sailors chiefly by creating homelike surroundings for them, with a distinctly Christian atmosphere, and by conducting religious services, there is reason to believe that they would have been able to do a work of more permanent value, and would not have subjected themselves to such severe criticism. The nations involved in the war, however, including Germany and Austria, have no just grounds for general criticism of the Y. M. C. A., but rather they have every reason for gratitude. Any failure on the part of the "Y" has been due to inefficiency of individuals, rather than to that of the organization; and to an effort to undertake too much, rather than too little. The spirit of selfishness has been conspicuous by its absence among most of the men and women engaged in "Y" work in America and over seas.

CHINA AND THE VATICAN

THE re-entrance of the Vatican openly into Chinese politics seems to be foreshadowed by the announcement that a papal legate or nuncio is to be appointed to Peking. For a long time France was the protector of Roman Catholic missions in China. In 1891 Germany undertook the protection of German Catholic missions, and later Italy assumed the protection of her missionaries. But the war has destroyed German influence in China, which had been carefully fostered until the Chinese official mind was pre-possessed in her favor.

Now since Chinese public opinion has come into existence and has begun to make its own unenforced judgments upon Christianity and its effects, the time would seem to be approaching when "protection" of missions and missionaries in China by the Western nations will no longer be desirable or permissible. This argument for a nuncio from the papal See is therefore not very strong.

With every disposition to be fair, one cannot view without concern this repetition of the Papacy's effort to take part in the political life of China. The effect upon the Chinese mind, which has only recently learned to dissociate the ideas of Church and State, will not be desirable from the point of view of Protestant missions. They are and should be recognized to be a spiritual and not a political enterprise; and the motive power which propels is spiritual, not political.

Protestant missionaries in China gave a demonstration of their view point in 1899, just before the Boxer outbreak. Roman Catholic missionaries had obtained the rank of civil officials and had made much of the fact, the priest ranking with the district magistrate, the bishop with the prefect, etc. When the Chinese government offered similar rank to Protestant missionaries, the honor was unanimously declined, and some years later the official status was withdrawn from Roman Catholic missionaries.

If the ideal voiced by President Wilson is to be attained, and the old methods of secret diplomacy are to be abandoned, there would seem to be strong reasons against any nation's receiving papal nuncios at their courts. Certainly the temptation to enter devious paths has been too much for the legates of that Church in times past. The Papal system is so essentially autocratic that an open and public statement of aims, such as the representative of a republic might make to his constituents, is for a Papal representative impracticable. For the good health of China and of the world there should be no papal legate at Peking.



CHINESE INSTITUTIONS—OLD AND NEW

The old walls and the exclusive autocracy are passing away and the new institutions of learning and democratic progress are coming to the front

China, World Democracy and Missions

BY W. REGINALD WHEELER, HANGCHOW, CHINA

A Member of the Faculty of Hangchow Christian College and Author of "China and the World War"

WHEN the United States entered the War, President Wilson expressed her ideal in so doing by the phrase: "The world must be made safe for democracy." These words created a profound impression, for he did not say: America or Europe must be made safe for democracy, but the world itself, including the Orient, was to be safe-guarded for the common people. This ideal of international justice and freedom has been re-emphasized again and again throughout the war: there have been no national limits set to the fundamental principles of the Allies, as expressed by their spokesmen. The principles of the Allies have been world-inclusive; and obviously any such world-program must embrace the situation in Asia and the Far East.

Half of the world's population is in Asia, so that if it is not safe for democracy, it will be made dangerous by autocracy. Russia and China, in their attempts to set up democracies, offer supreme opportunities for exploitation and control by imperialistic powers, or for disinterested assistance by the free nations of the

world. The United States could not live half slave and half free. The world cannot safely live with its population divided between autocracy and democracy. "The Western nations are about to place in the hands of the oriental races the vast resources of civilization, machinery, factories, methods of organization, forms of government. It is of the utmost importance that when these forces are carried to Asia there shall go with them the idealism which has made their accumulation possible and their uses human. To give one without the other is to invite calamity both for East and for West."*

Granting the proposition that Asia and China must be included in any world program of progress, the question arises: what can be done by foreign governments and foreign individuals to help carry out this program? The service which other governments can perform seems clear. Dr. Wellington Koo, the Chinese Minister, pointed the way when in a speech in New York, he asked that the voices of the Far East should be heard at the Peace Conference of the nations; and that, in the future, international relations in the Orient should be built upon justice and upon the principle of the equal rights of all nations, whether weak or strong. Much has been written concerning the need of this new viewpoint in line with the Allied principles, as expressed by President Wilson and Premiers Lloyd George and Clemenceau. There is hope that at the Peace Conference such a viewpoint will be taken and that the ideals of the Allied statesmen will be carried out in the Far East by international action that is generous and just.

Stable democratic government requires a certain high level of intelligence on the part of the citizens of any country, and this level can be produced and maintained only by education. Education has been the keystone in the arch of the successful structure of the American Republic and other democracies, and in education of the right type will be found the solution for the problems of Oriental democracy. The Chinese have realized this, and President Li Yuan-hung, in a mandate in 1917, clearly stated this viewpoint when he said:

"Ever since ancient days the efficiency of the administration and the protection of the nation have depended on education. * * * I, the President, have been meditating upon this subject day and night, and have come to the conclusion that there are no means other than education by which the Republic can be strengthened, especially in view of the fact that the moral standard of our people needs to be raised and their minds opened up."

This is the task before the Oriental nations, and especially before China. But the problem is too great for them to solve, unaided and alone. The Chinese government is comparatively poor; its revenues are inadequate to meet the strain of maintaining proper

* Tyler Dennett, "Democratic Tendencies in Asia."—"Asia," November, 1918.

educational facilities throughout the nation. In 1917 the budget for the current year for education, as drawn by the Ministry of Finance, was less than \$10,000,000 gold. In addition to this a certain sum should be added for private expenditures for education. But in America, "where the school population is one-fourth of the school population of China, the total annual expenditure for education, has reached the vast sum of \$1,000,000,000, or ten times the amount of China's budget.*

Not only is their budget unable to meet the requirements of universal education, but there are not enough trained teachers among the Chinese to properly staff their schools. Only twelve years have passed since the abolishing of the old type of classical study and the governmental welcome of Occidental subjects and studies in Chinese institutions. The time has been too short to make possible the training of enough teachers who are able to carry this double burden of instruction in both Oriental and Occidental subjects. As a consequence China, without foreign aid, cannot successfully educate its citizens. She requires foreign help, and it seems she will require such assistance for some time to come. This assistance has been given, and must continue to be given, through mission schools and colleges, maintained largely by foreign funds.

MISSIONARY EDUCATION IN CHINA

The part which missionary education has already played in the education of China is acknowledged by both Chinese and foreigners. Dr. Amos P. Wilder, formerly American Consul-General at Shanghai, has said, "Chinese modern education traces to missionary influence exclusively." Dr. Stanley K. Hornbeck, one of the best known writers on the Far East, has said:

"The feature of the greatest permanent consequence in the history of our relations with China is to be found in the record of the contribution which Americans have made to education."†

Dr. Koo has spoken of this assistance, and the consequent gratitude of the Chinese, as follows:

"It is a general conviction on the part of the Chinese people that through their untiring efforts in establishing schools and colleges in China, through work as translators and teachers and professors, American missionaries, in cooperation with those from other countries, have awakened the interests of the Chinese masses in the value and importance of the new learning. Nothing which individual Americans have done in China has more strongly impressed Chinese minds with the sincerity, the genuineness, the altruism of American friendship for China than this spirit of service and sacrifice so beautifully demonstrated by American missionaries."

In the resulting division of the educational task between Chinese and foreigners, the emphasis of the former has been upon primary and secondary education, while the latter has built up

*China Mission Year Book 1917, p. 375.

†"Contemporary Politics in the Far East," page 386.



EDUCATING THE COMING LEADERS OF CHINA'S DEMOCRACY

Representatives of Chinese Colleges at the Eastern Championship games in Shanghai. A generation ago the Chinese knew not the value of athletic sports

more particularly institutions of a higher grade. Aside from the Indemnity College at Peking, certain military and technical institutions, and several normal colleges devoted to training teachers for the elementary schools, the great majority of colleges and universities in China are missionary institutions. Thus the universities at Peking, Nanking, Hankow, Shanghai, Tsinan (Shantung), Kiukiang, Soochow and Foochow; and the colleges at Changsha, Hangchow and Canton come under this designation. In many instances they are the only institutions of college grade open to Chinese students. Thus Hangchow Christian College, supported in America by the Northern and Southern Presbyterian Churches, is the only college, Christian or non-Christian, in a city of 600,000 and a province of 17,000,000,—the province, according to government estimates, being third in its number of students among the eighteen provinces of the Republic. In all these institutions a large share of the running expenses is met by fees from the Chinese students and in certain instances through governmental assistance. But there is a need for foreign capital and for foreign teachers, and the opportunity and the responsibility can hardly be overstated. Here is a very definite way in which American individuals can contribute to the cause of international justice and democracy and friendship.

In what spirit shall the challenge of this opportunity be met? The only sufficient answer would seem to be that inspired by the Christian spirit. China needs education; but she needs character more. The recent breakdown in her governmental machinery is due largely to distrust of the integrity of her political leaders. She needs men of conscience and character, as well as of brains. She needs more men of the type of C. T. Wang and S. T. Wen, the former a graduate of a mission school in China and of a Christian university in America, Vice-President of the Senate, and chairman

of the committee which has been writing the permanent constitution. His words concerning mission education have received a striking vindication in his own career. "The Christian missions in China are making a real and lasting contribution to the educational work of the nation. . . . In all the political upheavals, the people find that those students who, through their touch with the mission schools, have embraced the real spirit of living sacrifice of Jesus Christ, are the ones that can best be trusted."

A Chinese Christian, a returned student from America, has also expressed the spirit of our answer. He was the son of Christian parents; his father and mother and sister and brother, at the time of the Boxer outbreak, were given the choice between life and death, and all chose death rather than the denial of their faith. This son escaped and went to America where he studied five years, receiving the degree of Doctor of Philosophy from one of the large eastern universities on his return to China he was faced with the alternatives of using his foreign education in a business way to make a fortune for himself, or to continue at a meager salary in Christian service. He chose the latter, and last spring I heard him give the reason of his choice. He quoted the verse from Hebrews



ANOTHER FORCE IN THE TRANSFORMATION OF CHINA

An Evangelistic Meeting for Chinese Students under the Leadership of Dr. George Sherwood Eddy.

which speaks of the great cloud of witnesses which encompasses all those who are trying to run the Christian race; he said he felt that in that cloud of witnesses were his father and his mother looking down upon him, and saying, "There is our son; he is running a good race. "So," he concluded, "how could I live my life selfishly, when they are watching me?"

The same choice lies before us all, whether we are missionaries in China or Christian individuals in America. The Great War has come to a close; ten million men have gone to join that great cloud of witnesses. They have given their lives for the cause of a new world-order. Among them are those dear to us: in that celestial host we see the face of a brother, or husband, or son. And in their midst is the One who is indeed our Brother and *His* Son, who first laid down His life that others throughout the whole world might live, and live more abundantly. "Wherefore, seeing we are compassed about with so great a cloud of witnesses," let us "highly resolve these dead shall not have died in vain," but that we, like them, will "run with steadfastness the race set before us"; that we will look to Jesus, the captain of our faith, who "always leadeth us in triumph"; who has opened the way to that ultimate city of victory whose builder and maker is God.

A CHINESE GENERAL'S ANSWER

"Do you really believe that Christianity can save China?" asked a student of General Chao at the Shansi Student Conference.

"If Christianity can save me it can certainly save China," was the General's prompt answer. Then General Chao told of his own conversion to Christianity.

When he was still a young boy he was one day given a copy of the Bible. Although he read practically none of it and understood less, still he could never get away from his first impression of Christianity. The appeal of the Gospel continued to come to him during the following years, although it was practically unheeded. Finally, while on a discouraging campaign against Mongolia the accumulated impression of years brought about the change in him from a reckless Chinese soldier to an outstanding Christian general. Now he is a leader in the Church and Young Men's Christian Association at Taiyuanfu, the capital of Shansi Province. His life story made a strong appeal to the student's conference so that his answer carried tremendous conviction.

The Christian life of this man and of thousands of others is the harvest from the work of missionaries who probably did not realize how far-reaching their efforts would be. God's spirit gives the increase.

The War's Contribution to Christian Unity

BY REV. WILLIAM ADAMS BROWN, D. D., NEW YORK

IF one were asked to put into a single word the new and outstanding contributions of the war to Christian unity it would be a *deepened consciousness of need*. The desire for unity is no new thing to Christians. It has been in our thoughts and in our prayers for generations, but, because of the difficulties in the way, its realization has seemed remote. Even those who have believed in it most strongly and labored for it most earnestly have been afraid of going too fast. They have looked forward to a future world conference when the great subject should be considered with the thoroughness which its importance deserves, but in the meantime they have deprecated hasty action. So we have gone on making shift as best we might with our existing machinery, conscious that things were not right with the Church, but too busy with our immediate concerns to have time for a radical change of methods.

But suddenly we have been made to realize the bankruptcy of this policy of delay. Face to face with the crisis of the world's need, the sinfulness of our own divisions has been revealed. But yesterday the speculation of the philosopher and the prayer of the saint, unity has become a matter of practical politics.

What has been happening to the Church has been happening to the world. We have been finding out by bitter experience that if we are to live at all we must find some way of living together. For good or for evil, for evil if not for good, the nations are bound together into a common bundle of life from which no declaration of independence on the part of any one of them can separate them. If we cannot find some way of living together in brotherhood and peace we shall have to live together in misery and discord. If the war has proved any one thing it has proved this. The League of Nations is simply the attempt to translate into practical forms of political organization a conviction which has been forming itself in the minds of thoughtful men of all countries that somehow we must find a way to include our rival interests and desires within a larger reconciling unity.

This world-consciousness of need introduces the new element into the problem, let us say rather, into the task of Christian unity. For unity is, in the last analysis, an affair of the spirit. Without the will to live together in peace and mutual helpfulness, the best devised constitution will prove a scrap of paper, and the League of Nations only the last in the long list of tragic failures with which history is strewn. There must be a soul to inhabit the body, a spirit to inform and direct the plans and purposes of the new international organization, or we shall be doomed to failure from the

start. Here then is the opportunity of the Church to be the soul of this new body, to furnish the inner bond of principle and conviction that shall weld the separate peoples into one.

But to do this the Church must itself be one. This is true not for its own sake solely, or even primarily, but for the sake of the world. Our Master himself put Christian unity in this large context when He said of His disciples: "I pray that they be one, that the world may believe that thou hast sent me." We must put the emphasis where Christ put it. We must realize that unity is not a matter that concerns the household of faith alone; it is the very heart and center of Christianity's contribution to the life of the world.

With this new sense of need, the war has brought us also a *new sense of possibility*. It is the most signal proof of man's divine origin and destiny, that with the deepened consciousness of need there comes to him also a more vivid consciousness of power. The harder the task, the more resolute the determination to discharge it. The greater the obstacle, the more intense the belief that somehow and in some way it can be overcome. Of all the revelations of these marvelous four years the revelation of unsuspected resources has been the most amazing. We have had to readjust our entire standard of values. If any one had predicted four years ago that it was possible within a year and a half to raise, train, arm, equip and transport across three thousand miles of sea and deliver on the fighting line of France an army of two million trained and experienced soldiers, with two million more in reserve, he would have been laughed out of court; and yet the thing has been done. And it is only one of a multitude of similar revelations of unsuspected capacities in men and in nations. History is a commentary on the word of Jesus: "With man it is impossible, but with God all things are possible."

What we have seen in the nation has had its *reflex influence on the church*. Existing standards have been revolutionized, old prejudices swept out of the way, new convictions formed as to duty and possibility. The thing that seemed too hard for us but four short years ago, in spite of God's pointing finger and Jesus' reassuring voice, now seems to us obvious and necessary. It is only a question of finding the way to do the thing we know must be done and can be done.

NEW CONFIDENCE FOR THE CHURCH

What are the elements in this new confidence which the war has brought to the Church? Three elements at least we can distinguish: first, a new standard of judgment; second, a new experience of comradeship in service; third, a more vivid consciousness of the presence and power of God.

And first, A NEW STANDARD OF JUDGMENT. The change which has come over our thought, concerning the Church's duty and opportunity is a change that comes from seeing things in the large and from putting individual interests and duties in the right perspective. We have seen the effect of this change in the nation, as it has abandoned its traditional isolation and realized itself for what it is, a member of the family of nations. So, to each section of the Church of Christ, engrossed in its own special tasks and immediate necessities, there has come a new vision of the Church as a whole, as we have contemplated our Christian responsibilities in the light of the world's need and realized our inability to meet that need alone. At two different points we have been revising our previous judgment of our duty as Christians. On the one hand we have realized, as we have never realized before, how much we hold in common with men of other names within the Christian fold. On the other, we have gained a new respect for the convictions of those from whom we differ, as we have worked shoulder to shoulder with them in a common cause.

Face to face with the elemental realities of life, how much on which we have differed has sunk into relative unimportance, and conversely, how the great facts of our faith have stood out like mountain peaks above the mist; the fact of God in His righteousness, His wisdom and His love; the fact of Christ, our Leader, our Brother, our Saviour and our Friend; the fact of the Cross with its revelation of a love which does not shrink from suffering, nay, which fulfils itself in and through suffering, a love for which nothing is too great, for which nothing is too hard; the fact of sin in all its naked ugliness of selfishness and unbelief, and the greater fact of God's power to redeem from sin through the constraining influence of his Spirit; the fact of immortality, completing with its promise of a fulfilment denied here, the prophecy that love has written in every opening life—how these great facts of our common Christian faith and experience have towered above all that was petty and divisive and made us feel our oneness with one another as we have faced the common tasks for which apart from them we should have been too weak!

Again, we have learned new respect for the convictions of others. Not that we have surrendered our own convictions or yielded our right to maintain them against views which we are constrained to believe inadequate or mistaken, but that we have come to see how much more complex and many-sided life is, how hopeless to expect that within the family of God all men should think or feel or act alike. We have discovered that it is possible for men who differ in some things, even in some great things, to work together heartily and with mutual self-respect for the still greater things in which they agree. Where before we thought that our differences were a

reason for keeping apart, we see now that they furnish the greatest of all possible reasons for coming together.

A second element in our new confidence has come from our experience of COMRADESHIP IN SERVICE. The new standard of judgment of which we have been speaking, it cannot be too often insisted, is not something which has grown up in the abstract as a matter of theory and of opinion. It has been discovered by living. We have come to see things differently because we have been doing things differently. Face to face with the common task, our old divisive methods have broken down. We have gotten together because we have had to get together, and in the course of our getting together we have gained the new insight of which I have spoken. Working together for a common end that has lifted us above ourselves, we have come to understand one another better, and understanding has bred respect and sympathy.

The experience of comradeship in service is no novelty to the men and women who on the foreign field have been facing the embattled forces of a non-Christian civilization. But the extent to which we have been doing it is new, and the number of persons who have shared this enfranchising experience is beyond computation. One thinks of the service rendered by the Young Men's and Young Women's Christian Associations, by the Red Cross, and kindred organizations which, even though not formally Christian in name, are born of the Christian spirit and express the Christian purpose. But it is not of these that we are thinking now. We are thinking of the new forms of cooperation that have taken place between the organized Christian churches as they have functioned through the war commissions and other emergency committees created to meet the instant need. We are thinking of such forms of cooperation as have been worked out in the United States through the General War Time Commission of the Churches, which has brought together for common action representatives of between twenty and thirty different religious bodies. In this Commission and the various committees which it has brought into existence, Christians who had never before met face to face have been working together like brothers, and in common ministry to their fellow-men in need have gained unexpected revelations of their kinship of spirit.

This is not the place to tell the story of this common work—the work for our soldiers and sailors through the chaplains, regular and voluntary; the work for the men and women who form the great industrial army that furnishes the supplies and munitions to the men who fight; the work for the sick and the wounded and the destitute through the furnishing of supplies and workers to the great international organizations; the work for our negro troops and for the communities from which they come; the work for a sounder

and a purer national life as it has been carried on through the campaign against the liquor traffic and venereal disease; the work for the leaders of the next generation now in the camps and the colleges and the training schools as they stand at the threshold of their life work facing the question: what must I do with my life? These are only a few of the many ways in which Christians have been working together not simply as individuals but in forms of organized cooperation that carry with them the sanction of the Church as a whole.

In the heart of Camp Upton, near the administrative building of the Young Men's Christian Association and the headquarters of the Knights of Columbus, stands an attractive building which bears the title, Church Headquarters. It has a chapel of dignity and beauty, where under conditions that minister to reverence the more sacred and intimate services of religion can be celebrated. It has offices for pastoral conference, where chaplains, regular and voluntary, can meet men for private conference. It has residence rooms for visiting clergymen, and a conference room where from week to week religious workers have met to take counsel for the spiritual interests of the camp as a whole. The building was erected and paid for by seven different branches of the church of Christ acting through the General War Time Commission. It was opened with a service participated in by Roman Catholics, Protestants and Hebrews, at which the Commanding General delivered the address. It has been used by all the religious forces of the camp with the utmost sympathy and harmony from that day to this.

It is a type of the new spirit which is abroad in the Church, the spirit of comradeship in service, the spirit that is determined that, however many and great may be the things in which we differ, they shall not prevent us from working together in the things in which we agree.

One more element in the new confidence needs to be included, the most momentous and significant of all. It is the more vivid consciousness of THE PRESENCE AND POWER OF GOD. It has come to us as all great discoveries come, in ways we should not have chosen and which we did not expect. It has come to us out of the very storm and stress of the time, out of the deepened sense of need, of which we have spoken, out of our contact with forces so much greater and more far-reaching than we, that they have forced us to recognize the presence of an unseen actor guiding the issue of events to ends beyond our ken. It is a consciousness which has made itself felt in the most widely different quarters, in the lives of men who have been fighting, but no less in the hearts of those who have remained at home, awe-struck witnesses of the sacrifice which it was not given to them to share. It has found voice even in the daily press, with its recognition of an unseen presence over-ruling

the plans of men for purposes that outlast the years and only worthily to be met by reverence and consecration.

From a private letter from Major James M. Black, Chaplain in the British Expeditionary Forces, written on April 4th, 1918, I quote these words: "Two Sundays ago, the dark Sunday of the German push, I was at Headquarters taking the service. Sir Douglas Haig was there, anxious no doubt, but very quiet. He came up and thanked me afterwards for the comfort I had given him, and he remarked: '*Remember, the battle is not ours but God's.*' He is a sincerely religious man whose faith is a big thing to him. I was glad to have been there at such a time."

"The Battle is not ours, but God's." This is a conviction which has been brought home to multitudes of earnest men and women during the momentous days through which we have passed, and in this consciousness of a power greater than man, seeing the end from the beginning, able to do for us more than we can ask or even think, is the last and most enduring ground of our hope for Christian unity.

A new standard of judgment, a new experience of comradeship in service, a new consciousness of the presence and power of God. These, we repeat, are the new contributions which the war has made to Christian unity.

But they must be used. Of themselves they are only an opportunity. It is for us with a courage that is commensurate with the need, to translate the opportunity into accomplished fact.

THE GREATEST NEED OF THE HOUR

Must not God wonder that there are not more intercessors in view of the imperative need for the exercise of this potent ministry? The fundamental need today is not of money—desirable as it is that the money power be more largely related to the plans of the expanding Kingdom. Nor is the chief need that of better organization, although anyone can see the waste, friction and comparatively meager fruitage resulting from the want of better coördination and distribution of the forces. Our greatest need is not better plans—insistent as are the demands of the modern age for the exercise of a truer statesmanship and an abler Christian leadership. Neither is the primary need for more workers, although that might seem paramount. No, back of this and other unquestioned needs is the fundamental need of more Christ-like intercessors. This, if adequately supplied, will carry with it the meeting of the other clamant requirements of our day.

JOHN R. MOTT.



EVIDENCE OF THE NEED OF HUMANE RECONSTRUCTION IN AFRICA

Some slaves on the Portuguese Island of San Thomé, West Africa

African Reconstruction After the War

BY JOHN H. HARRIS, LONDON, ENGLAND

Author of "Dawn in Darkest Africa"

THE part which Africa has played in the Great War may easily mean the greatest revolution in negro and white relationships since the commencement of the Christian era. The demands which will be made by the African race, and the changes that must take place, command the attention of the whole Christian Church. Missionary organizations must lead in the social reconstruction which will inevitably result. When Colonel Mangin, in 1912, was instructed to create a French African Army, trained in the science of European warfare, none foresaw that as General Mangin, he would lead his Senegalese in the reconquest of the Duamont forts and the Caillette woods of Verdun. Nor was it realized that nearly a million Africans would take part in European warfare; nor, that Marshal Haig would draw his dynamite from the oil palms and cocoa-nut trees of tropical Africa. These facts have shown the inherent possibilities of the African and the tremendous resources

of the African continent; they have also opened the eyes of the African himself. Civilization must therefore take heed, and the Christian Church must be in the van, if Africa is to be saved from a future disaster.

LAND, LABOR AND PRODUCE

It is asserted, but without definite proof, that the \$2,000,000,000 obtained from the South African gold mines have involved the expenditure of a like amount. It is certainly true that gold wins approximately only its own equivalent, whereas agricultural investment in Africa repays its cost nearly 100 times. Men are awakening to the fact that African wealth is to be found not below the surface of mother earth but upon its surface, and, second, that the role of the white man is that of *consumer*, while the African is the *producer*. The white manufacturer is asking how the African can be encouraged to produce larger quantities of vegetable oils, cocoa, sugar, cotton and fibre; and these questions are being asked in terms and in a manner which can only lead to a powerful movement for African reconstruction.

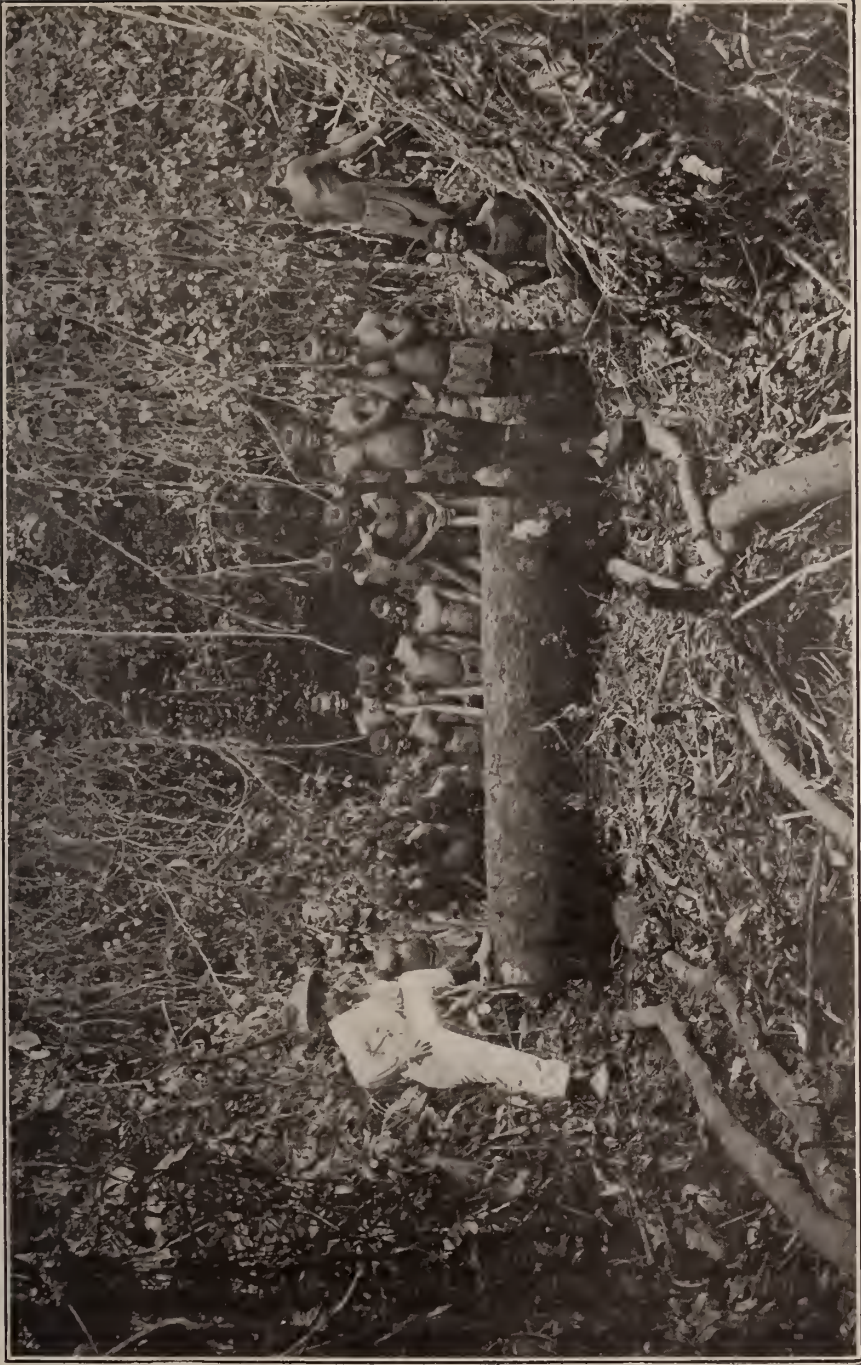
White civilization is looking to Africa and to the black man in Africa for a healing balm for the ravages of war. The main products of Central Africa are in round figures as follows:

Vegetable Oils and Fats.....	\$40,000,000
Cocoa and Sugar.....	\$20,000,000
Cotton, Feathers, Scented and Pulpwoods.....	\$40,000,000
Total	\$100,000,000

Any man acquainted with the tropical and sub-tropical regions of Africa, and a working knowledge of government statistics and reports, knows that a way ought to be found for increasing that output of 100 million dollars to 1,000 million dollars within ten years after the close of the war.

The solution of all material reconstruction in Africa is a land solution, hence the great land struggles which are already in progress come first in order of thought. Broadly speaking there are two theories of African economics: (1) that the white man should own land and the native should be his laborer, (2) that the native should both own and farm the land, harvest his own produce and sell that produce to the white merchant. For two centuries the struggle between the two systems has gone on, and there is some evidence that the second system will win. If it does, it will change the whole aspect of Christian missionary work, for the native will possess such a measure of economic stability that Christian Churches will become self-supporting, and thus inevitably self-governing.

The system of white ownership and native labor spells heavy administrative charges for oversight and management, whilst the



A STAGE IN THE PROGRESS OF THE DEVELOPMENT OF AFRICA
[Tree-felling in a Central African Forest]

native laborer as merely a wage earner does not put forth his maximum effort. Where the native is his own producer, the output is greatly increased and the cost of production far lower. One comparative feature of this situation is disclosed in the following pre-war figures: The German Cameroons territory is over twice the size of the British Gold Coast; both territories are equally suited to cocoa production, and the only difference is the system pursued. In the Cameroons, with plantations under white ownership and native labor, the production of cocoa increased from 2,250,000 lbs. in 1904 to 8,000,000 lbs. in 1912, whereas in Gold Coast the purely native industry increased from 11,000,000 lbs. in 1904 to 85,000,000 lbs. in 1912! By taking the land from the African natives you get the maximum of laborers; by leaving the land to the African natives you get the maximum of produce.

The general policy adopted by Great Britain (but unfortunately not always followed) is first that all the lands of the Colonial territories are the ownership of the inhabitants, that the Governor is the Trustee for these lands, and finally that any proceeds from the lease or sale must go into local revenues, with a share to the natives. This system prevails with slight variations in Uganda and the West African territories.

LABOR SYSTEMS

Prior to the outbreak of war, the worst labor systems were those of the Portuguese and German Colonies; the Portuguese due to a so-called Contract System, and that of the German colonies due to forced labor. It would be a mistake, however, to assume that it was only in these colonies that this type of labor and its attendant abuses prevailed: they were to be found in several political divisions, but they reached the most serious proportions in the Portuguese and German Colonies.

The object of Portuguese Contract Labor was that of supplying labor to the cocoa plantations of West Africa. It is estimated that from 1875 to 1908 nearly 100,000 men, women and children were landed upon the cocoa islands from the mainland of West Africa, and *until 1908 not a single one* of these unfortunate people had been allowed to return to Africa. Although the laborers were ostensibly carried across the ocean under "free contracts," many of them had never seen a contract, whilst force or fraud had been exercised in order to secure them.

But this tragedy was by no means confined to the slavery on the cocoa plantations; the cruelties and deaths involved in securing the laborers in Central Africa were appalling. Mr. Joseph Burt was told by a Portuguese trader that if he could get five out of ten to the Coast alive, he considered himself very fortunate, but more often than not he reached the African Coast with not more than

two in a salable condition. This is not surprising when it is remembered that along the whole route of hundreds of miles from the interior the trees and roadways were strewn with discarded shackles, whilst these and human bones were everywhere the terrible evidence witnessed by Joseph Burt, Henry Nevinson, Colonel Hardinge and Charles Swan, all of whom pursued their respective enquiries along quite different routes and for quite different objects.



OPPORTUNITIES FOR PHYSICAL RECONSTRUCTION IN AFRICA

Plantation of Oil Palms representing 50 to 100 years' growth, and marking site of ancient village

In the years 1908-1910 there broke out in England an indignant agitation for the abolition of this system, an agitation to which many enlightened Portuguese gave support, with the result that some effective reforms have been secured. From the total slave populations of about 30,000 to 40,000 over 12,000 have been emancipated, leaving in bondage today from 18,000 to 28,000. Recruiting on the mainland, whilst still attended by abuse, cannot be fairly compared with former conditions, but at the same time much remains to be done. Every slave must be set free and the alarming death rate amongst the laborers of nearly 120 per 1,000 must be considerably reduced before the Portuguese labor system can be regarded as at all satisfactory.

In most of the African territories forced labor has been inherent in the development of the territories, and under native law it was part of the communal control of native custom. European

Governments have also maintained the same policy, but in most territories there has been an ever increasing desire to abolish every form of compulsory labor. Forced labor for purely administrative purposes which benefit the entire community is not without excuse, but forced labor for private profit is indistinguishable from slavery, and this form of labor was characteristic of every German territory.

In February, 1914, a leading Deputy of the German Reichstag said he "would vote no more money for the colonies if energetic steps were not taken to protect the natives from ill-treatment and forced labor, for there had been more loss of life on the plantations than in the slave-hunts of former years." Dr. Solf, the Colonial Secretary, did not, or apparently could not, deny these grave allegations, but said the Government was endeavoring to protect the natives and to "make their lot tolerable."

AN INTERNATIONAL CHARTER OF FREEDOM

Public opinion is beginning to realize that oppression and fraud practiced upon the child races of the world is an unerring boom-crang; already strong forces—Christian, philanthropic and commercial, are at work in England, France, Italy and Switzerland upon an International Government Conference, having as its object the framing of principles for (1) the prevention of labor abuses; (2) the restriction of the sale of intoxicants; (3) the study of and prophylactic measures against diseases. The motive power behind this movement is due first to a feeling of Christian duty, secondly for the honor of the white races, and thirdly for the preservation and increase of labor supplies for the tropics. It is being asked whether the United States will co-operate in such a movement—the answer will probably come through the churches and missionary societies, and for that answer European Christianity earnestly waits.

WAITING AFRICA

"Passing along a native trail in a remote region, I met a company of head hunters, armed with bows and arrows. I asked the leader:

"Have the 'WORDS' come to your village yet?"

His face lighted up as he answered, "Oh, yes, the 'WORDS' have come! A Christian teacher came to live among us only a week ago."

"Would the other villages about here like to have the 'WORDS'?" I inquired.

He swept the horizon with his arm and said, "All of them, all of them are waiting for the 'WORDS' to come."

CORNELIUS H. PATTON.

Geographical Distribution of Missionaries by Denominational Groups.

Each dot represents a station with foreign missionary residents of one of the societies in the Church family under which it appears. The stations of the China Inland Mission are given on a separate map although it is an interdenominational society, and organizes churches that naturally fell under one or other of the denominational groups. The same is true in some measure of those reported under other societies. The Anglican group includes stations in Szechwan entered under the China Inland Mission group, as the data for these stations were available.

ANGLICAN



BAPTIST



CONGREGATIONAL



LUTHERAN



METHODIST



PRESBYTERIAN



CHINA INLAND MISSION



OTHER SOCIETIES



Geographical Distribution of Missionaries.

● 100 MEN
● 100 WOMEN



This chart takes no account of the population of the provinces, and reference should be made to charts 8 and 9 on this sheet to obtain an idea of the relative degree of missionary occupancy.

Number of Mission Stations in Each Province.



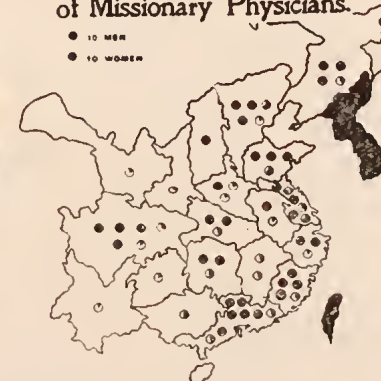
Proportionate Missionary Occupation by Provinces.



The number of dots in each province indicates the number of missionaries to each million people. The Manchurian Census 1910, on which this chart is based, is generally recognized as giving too small a figure for Szechwan with the result that this province appears relatively better provided with missionaries than is probably the case.

Geographical Distribution of Missionary Physicians.

● 10 MEN
● 10 WOMEN



This chart takes no account of the population of the provinces. Note the difference in scale from No. 7. For fuller information of the relative degree of occupancy by missionary physicians see China Mission Year Book, 1916, page 120.



BROUGHT BEFORE RULERS TO ANSWER FOR THEIR FAITH

Chinese Christians are still haled before magistrates or are persecuted in other ways because of their allegiance to Christ

Salt and Its Savor in China

An Answer to the Question: Do the Chinese Make Good Christians?

BY REV. CHARLES E. SCOTT, TSING TAU, CHINA

Author of "China from Within"

NO one who has taken the pains to investigate the facts longer doubts that the Christians of North China in 1900 were founded on the "Rock Christ Jesus." Some 20,000 native Christians in North China, many of them of the first generation out of heathenism, deliberately chose to lay down their lives rather than deny their Lord. And the denial was made possible on such easy terms—all they had to do was to burn incense sticks before

the idols, or sign a paper that they had recanted the foreign devil doctrine, or merely draw a cross in the dirt and spit on it.

The testimony of missionaries on the ground, of persecutors, of neighbors and relatives—was that some *were tortured, not accepting deliverance . . . and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword.* In addition to the martyrs, many thousands more had their homes and property destroyed, being destitute, afflicted, tormented. In the case of city riots, both missionaries and converts were stoned and hacked, if not sawn asunder.

Children, even, confessed Him, though tortured. Bonds and imprisonment were constantly resorted to in cases where instant death was not resolved upon. Yet they were faithful unto death.

All were tempted in every way, both to deny the Lord Jesus or merely to renounce their religion “for a time,” and in both cases were begged by friends “just to bow before the idols whilst remaining faithful at heart.” But, in spite of every temptation, many were tortured, not accepting deliverance. Others were jeered at in the moment of their death by fire or sword, and steadfastly endured the trial of cruel mockings and scourgings. I knew of an old Christian who, given the option of recanting or of being immediately plunged into a caldron of boiling water, chose the latter.

Not a few were men who had formerly lived bad lives, but out of weakness were made strong.

And yet, though that crisis of 1900 brought forth its solemn and unbreakable testimony, numbers of Christians in the home Church seem to believe that China reverted to the so-called “rice” brand of Christians, “those who are in the Church for what they can get out of it.” This devil’s lie about the quality of Chinese Christians since 1900 everywhere persists. But the fact is that the sufferings which came upon the church in 1900 *were greater only in degree* than those which today are often visited upon Chinese who boldly come out and confess Christ.

Our station field stretches through five counties, with a population estimated by the Government at some five millions of people. I itinerate up and down through multitudinous mud villages of peasants. I know those villages and the Christians in them. I know that when a man decides today, no less than in Boxer days, to become a Christian he frequently cuts himself entirely off from the sympathy and companionship of his community.

There are few things more pathetic, that tug harder at the heart of a pastor, than the spiritual isolation of a single Christian or of a family in a heathen village.

If a man becomes a Christian, the break with the hateful past has to be so complete that he concentrates the venom of heathenism

upon himself. Its temptations, its hoary customs, its blasphemies, its required sins—gambling and law-suiting, cheating, concubinage, slavery; ancestor worship, witchcraft, superstition and demon-worship; geomancy and the vile power of priests—all rise up to smite him. So that he and his house, while they become a beacon of light for sin-tossed men, become also by the very fact of their conspicuousness, a target for the deviltry of Satan and his servants. And in withstanding their onsets “these little ones” illustrate what Li Hung Chang recorded in his diary as a curious fact for which he could not account: “This Christianity makes poor and lowly people bold and unafraid.”

What is the daring of that break with idolatry, and what is its challenge to the powers of darkness, can be realized only by knowing concrete cases. The illustrations that follow throw suggestive light. These are all common, every-day sufferings, and endured for the sake of the Name. Not all have happened to the same person or in the same village; but they are the ordinary methods that make a Christian in the expressive language of the Chinese, “eat bitterness.”

First, there is *the persecution that originates in the family*. And this perhaps is the bitterest of all. One day I emerged unexpectedly on the street of a village, a village with one Christian, and saw ahead of me that young man crying and limping. He held his neck sidewise and stiff; his face, clawed fiercely by finger nails, was dripping blood; his eyes were blackened, his fingers were swollen; and he later showed me great welts on his shin bones. He had returned home from a cutting-bee with a queueless head, his badge of discipleship; his mother and wife and sister, feeling the family disgraced beyond measure and the spirits of their ancestors irretrievably outraged, rose up in their wrath, and with sticks and clubs laid to upon his body with such vigor that he required weeks to recover.

Again, I baptized the oldest of four sons; the father had protested to the son at the contemplated step. Soon after the father divided his inheritance. By custom, the oldest should receive much more relatively than the others. In this case he received nothing for himself and wife and children, though they had done their share in earning the common clan living.

Another Christian, a useful evangelist who later went to South Africa to preach to the coolies in the mines there, was an influential man in his village, and secured consent of the village elders to turn a neglected temple into a Christian school. His heathen parents, incensed at such sacrilege, went to the County magistrate, and of him demanded an official destruction of their son. And he consented; for there is an old custom or law of the land, by which, in virtue of parents' power of death over their children, they can

so demand, and not be refused. Before the magistrate could execute the decree, the son had been warned and fled for his life, leaving his wife and children to great distress in the parental home.

Imagine a scene, part of which I saw: a wife tugging at the coat tail of her husband down the entire length of the long ambling village street, reviling him before a laughing crowd. For three mortal miles she hung on, cursing and attempting to pull him back from worship, till he arrived at "a Church in the house," of a neighboring village where he was to meet with fellow Christians. Then the wife turned and fled precipitately, lest some one bewitch her with one of the "Jesus pills" of cursed magic.

On the 23rd of October, 1913, while I was examining mature candidates for baptism, their parents stalked in, and threatened on their return home to commit suicide, if the candidates did not at once renounce their interest in a foreign religion.

Committing suicide is in China an accredited kind of protest;—as common as emphatic. When committed on account of the Jesus religion, it is "to spite" the renegade member of the family, and to discourage others from becoming thus foolish and impious, converts to strange doctrines. Common methods of suicide by the women peasants in my part of the world, in protest against the male members of their families joining themselves to the Jesus Devil Sect, is to jump into the village wells, drink sulphur soaked off the heads of Japanese matches, or destroy themselves with the cabbage knife.

It is a consummate triumph on the part of the suicide because it achieves double edged succession in two worlds at the same time. The immediate advantage to a suicide of this mode of procedure is explicable in the light of the Chinese belief and proverb: "He who arrives first at the yamen—with a bribe—wins the case." The spirit of the suicide hastens ahead and prefers charges to a judge of the infernal regions, before the opponent can arrive. On the other hand, manifold and continuous embarrassments for the living victim of the suicide are at once set in operation. He is often looked upon as a murderer, and lives abused and loathed.

The tricks and devices of fellow villagers to humiliate and torture a Christian neighbor are numberless. A man is refused the use of the village well; and many a tragedy occurs at night when he attempts to steal out and draw water from the old place or from another. Sometimes he is not allowed to grind at the mill shared by several families on the street. It is a serious business to get bread without flour.

For unwillingness to conform to blasphemous heathen customs, companies of villagers have made the bodies of many a Christian neighbor smart, and have reduced him to penury. He refuses to burn paper in worship to his ancestors; and he is despised as un-



WOULD YOU ENDURE THIS IN PUBLIC FOR CHRIST'S SAKE

In this way Christians have submitted to persecution for righteousness' sake

filial, a moral pariah. He refuses to burn spirit money to supply ghosts of the departed with good food and warm clothes for winter; and he is condemned as a niggard. And some morning he awakes to find a hole dug through the mud wall of his yard, and his donkey pulled through it. He knows it is useless to search for it. Doubtless it has been butchered and sold on the market. Often he wakes up in the night to find his wall pulled down,—and no one can well get along without his wall; or he finds his meagre stock of brushwood,—so laboriously cut and gathered and carried on his

head down the mountain side,—stolen; or his crops lugged off, his ox driven away, and his straw burned.

He refuses to make a contribution to the expenses of the debasing, roving theatre, intimately linked with the temple. Its local appearance has been arranged through the priest, who gets a rake off for his pains. The heathen even ostentatiously demand of the Christian the use of tools in preparation for the spectacle. On the refusal of one convert, they seized him, bound his hands and hung him up by the arms to beams on the theatre platform opposite the village temple, and there made him a spectacle, and, taunting, said: “You say your God is better than our gods within! Now ask him to make you come down!”

On the consistent and repeated refusal of two brothers to pay that tax, the fellow villagers decided to seize and divide among themselves fourteen out of sixteen shares of land on the mountain-side that belonged to the brothers. On appeal of the brothers to the magistrate the seizure was confirmed as justified.

In cases where Christians have preached to fellow villagers they have suffered many kinds of violence. One of our best preachers was run upon by a gang of village bullies, who mauled him and hauled him around by his queue, and pulled out some of his hair. Not far from that village two Christians were selling Gospels and tracts,—as the law allows,—when the head village elder not only imperiously ordered them to leave, but kicked their supply into the dust of the street, and the boys threw some into the village pond, and gave away the rest to be made into shoe soles.

When it was known that I was to arrive at a certain village, the heathen there, in order to humiliate the one resident Christian man, stole his barrow which he was to use to forward my stock of Bible portions, my food box, and my bedding. This vehicle is, for a Chinese peasant, a piece of property of considerable value and absolutely indispensable. It was never found.

How often have I received letters like the following from harassed Christians: “When our village learned that we had planned to open a Christian school here, they seized five acres of our land and four ponds.”

“Village roughs found out that my son was carrying money for our school teacher, and they tore from him his big fur coat, and hat and girdle, and beat him nearly dead.”

“I refused to profane the Sabbath with them; and on my return from my field last night, they had broken the doors and windows of my house, burned my goods, and outraged my wife.”

In one village a company of men, wild with New Year's excesses, went to the home of three Christians of the village—humble, inoffensive men—seized and bound them, and nearly ran them through with knives.

(To be concluded).



INTERIOR OF A WARD, SHOWING THE BRICK BEDS WHICH CAN BE WARMED IN WINTER

The Borden Memorial Hospital in China

A Hospital in memory of William Whiting Borden, Conducted by the China Inland Mission at Lanchowfu, Kansuh, China

BY GEORGE E. KING, M. D., LANCHOWFU, CHINA

ONCE upon a time right across the middle belt of Asia there were cities and forests and tilled land—kingdom upon kingdom, nation upon nation. They linked up Greece to Persia, Persia to India, India to China; or further north, Persia to Kashmir and Kashmir to China. Then, somehow, by war or famine or the encroaching desert sands—these civilizations passed away, and with the collapse of the means of communication the isolation of the different nations increased. But of that old roadway traces still remain—bits, broken and separated, but enough to call to mind these olden, golden days when green clad rivers ran where now all is bare yellow earth, and lakes used to shimmer in the light where all that is left us is a vast hollow where farmers reap fat crops. Kansuh is at the broken end of that old road—used still as a means to reach China's greatest colony, her New Dominion in Turkestan. Kansuh is for the most part a mass of foothills of the Himalayas—earth with scarce any grass to adorn it in these bleak frozen winter months. Up and down, everywhere hills of earth without rhyme or reason, but broken by two redeeming features; the one, rich valleys where water wheels, some 90 feet high, irrigate the land from the rivers; the other, rocky mountains with leafy trees and flowers and song birds. Of coal there is a good deal, of gold and copper not



PATIENTS BREAKING OFF OPIUM AT THE BORDEN MEMORIAL HOSPITAL

a little. Mineral oil is also obtained. But the mountains that surround Kansuh and give it peace in troublous times hinder contact with the outside world, and will do so till the railway comes.

Reputedly poor, the Kansuh people have often more money than they seem to possess, for they do not spend it on their homes or on their dress. Kansuh has seen many troubles, and the year of awful memory is 1868, or thereabouts, when the great Moslem rebellion deluged the province with blood; and bands of Moslem rebels roamed the country. Then none dared to till the soil, so that wheat rose to 150 times its wonted price and even at that price there was sometimes none to be had. People with their silver in their pockets jumped into the Yellow River rather than die slowly of starvation.

This race problem is most acute in Kansuh. Chinese against Moslem—Moslem against Chinese. Fear and suspicion fill the minds of the Chinese. To him the Moslem is a cruel, treacherous, deceitful foe, who may today be all smiles and yet full of villainy in his heart. To the Moslem the Chinese is a despised and unworthy master, unclean in his habits and benighted in understanding. To an outsider, it seems largely a case of the pot calling the kettle black.

In the heart of this country stands Lanchow, beautiful of situation, with mountains and orchards and river. And standing high looking across the waters to the city and the hills beyond is the hospital built in memory of the late William Borden of New York.

While preparing to be a missionary to the Moslems of China he was called into the King's Presence.

The hospital has a large out-patient department, on the upper story of which are rooms for pathological work, and operating department—one for men and one for women. A passage-way from the upper story leads across to the in-patient departments which are on a higher level than the out-patient rooms. The men's in-patient department, and the women's ward are separated by two roomy bungalows for doctors. In the women's side there is also a house for a foreign nurse. Thousands of patients, Chinese and Moslems, have passed through this hospital, coming sometimes ten days' journey to get medical help. Some have taken their stand for Jesus Christ as a result of the work, but only two or three Moslems have thus far given much promise.

There are accommodations for about eighty men and forty women, but the beds are not all occupied yet, as the people are somewhat suspicious and distrustful still. It is the only hospital operating in this province, with its twelve million people, of whom perhaps two or three millions are Moslems.

This is "a city set upon a hill." Its message rings out for good or ill, very far afield.



MEN'S IN-PATIENT DEPARTMENT WITH THE MOSLEM WARD AT THE BACK

The Miao Men of China

BY J. FRANKLIN KELLY, M. D., HAINAN, CHINA

WE have met the Maiu men,
Simple children of the forest,
From the mountains of the mainland,
Who are strangers in our island,
They have journeyed up the rivers,
Climbed up high into the mountains,
Finding homes within the jungle—
There they burn down woods and thickets,
Making ashes for their gardens,
Growing corn, hill-rice and tubers,
The "moudamin" of the Orient—
The potatoes of the tropics—
Also sweet "au-kia" or taro,
And the citron of the South-land.

We would tell of their brave chieftain,
Of the lettered brave's adventures,
How he fought with those wild Bruno,
Well nigh losing eyes and eyelids;
Then he came to mission doctor—
"Dang Tin-tae" it was, the Yaleman—
Got his face patched, heard the Gospel.
He it was who had the vision
Of a white light in his dwelling,
Brightening the darkened corners,
Whitening the roof and rafters!
Then, with spirit deeply troubled,
Came again unto the white men
For more light and we all told him
Light in this dark world is Jesus,
Saviour of all tribes and nations.

Then returned he to his tribesmen—
"Zit-kwang" he, the patch-face chieftain—
Sent out letters to his people,
Summoned them from all the mountains,
Gathered them from all the forests,
Lo they came by scores and fifties,
Sixties and the hundreds. Thousands
Now are listening to the good news;
All are having dreams and visions,
Dancings, shakings and upheavals,
Sin confessions, new convictions;
Fiercest strugglings with their demons.
Then they gave up homes and treasures,
Came out fully in the open
Light of day with swift fulfilment
Of the vision of the prophets;
Now they've built a new pavilion
Where they gather to their worship,
To their reading of the Gospel,
To their prayers and singing hymn tunes.

Encouraging Signs in Latin America

BY REV. SAMUEL GUY INMAN, NEW YORK

Executive Secretary of the Committee on Cooperation in Latin America

THE outlook for missionary work in Latin America was never so encouraging as at present. The World War has not only brought all North, Central and South America closer to the United States, but it has revealed the deep need of true religion, and an openmindedness in its seeking that is surprising. We have already noted in these pages some of the changes that have taken place in Brazil and in Chile through evangelical Christian influences, and in Porto Rico as revealed in the remarkable moral reform movement; now we record a few other scattered incidents among many that show a new era dawning for evangelical work among our southern neighbors.

PERU—HONORS TO A SCOTCH MISSIONARY

San Marcos University in Lima, Peru, was founded in 1551, nearly a hundred years before John Harvard began his school in Cambridge. It is therefore the oldest university in America. With all of its conservatism, located in one of the most fanatical countries in South America, it has recently done the unprecedented thing of conferring the degree of Doctor of Letters on John A. Mackay, a brilliant young Scotch missionary, who began work in Lima two years ago. The press of Lima continues to refer with enthusiasm to this unusual event, which cannot fail to have a splendid effect on evangelical work in Peru where the constitutional prohibition against religious freedom was removed only two years ago. Dr. Mackay is reaping the benefit of his thorough preparation, which consisted, after graduation from his own Church College in Scotland, of two years' post graduate work at Princeton and one at Madrid University, followed by a tour all through South America. Besides his regular mission work, he is now giving a course in literature in the University of San Marcos.

BRAZIL SHOWS CONFIDENCE IN NORTH AMERICAN MISSION

It is gratifying to note the confidence recently displayed by the Brazilian Government in the Southern Presbyterian Mission. Because of the great scarcity of food in different parts of the world, the Government has thought it necessary to inaugurate a campaign for increasing the production of foodstuffs throughout the country. To assist in this campaign for "Conservation and Increased Production of Food Supplies," the Government has called upon Mr. Hunnicutt, Director of the Laras School of Agriculture, and he is now giving a large part of his time to this good work.

This Mission also has recently received a very remarkable offer from the leading men of the Government of the State of Rio Grande do Norte. It is asked to establish near the state capital, a school organized along the lines of the Southern Presbyterian School at Layras—a Gymnasio and an Agricultural School. To induce them to undertake the work, they are offered, for fifty years, the use of an immense estate (some ten thousand acres of land) with thorough-bred cattle, improved farm machinery, buildings for dormitory, class-rooms, barns, etc., with the probability of advantageous purchase, or renewal of contract at the end of the lease. It is an offer such as comes but once in a lifetime. There is no curtailment of liberty in the matter of religious instruction—in this respect the school is to have *carte-blanc*he.

In this same city of Natal, the Government has a large school for girls, to direct which they have recently called Miss James, a former teacher in the Mission School at Pernambuco. The Government proposes to back Miss James, who has had special training in Teachers' College along those lines, in developing modern domestic science courses and others that will fit young women for practical life. They have requested her to make a trip to the United States for the purpose of engaging other young women to help her in this task.

CHILE'S BIG DAILY PUBLISHES MISSIONARY REPORT

On a recent trip to South America I took occasion to express to prominent men my belief that if Pan-Americanism ever amounted to much, a frank discussion of religious questions must take place among the peoples of the various countries. When the report of this tour was issued, it was sent to most of these prominent men. Among them was the editor of "*El Mercurio*" of Valparaíso, one of the most important dailies of South America. The editor, in spite of the former conservative policy not to deal with Protestant Missions, had the chapter on Chile translated and printed in its entirety in his paper, saying that it was interesting to know of the growing strength of Protestantism in the country.

In discussing Chile—a most conservative country and often believed to be very pro-German—it is interesting to note that a committee of prominent young Chileans, in Valparaíso, decided recently to raise a fund of \$50,000 (pesos) for the American Red Cross. A regular "Yankee Drive" was put on and netted \$350,000—seven times their original goal.

NEW FIELDS OF SERVICE BY Y. M. C. A. IN VALPARAISO

The demands in Valparaíso for a night school for women was so insistent recently that at last the Association decided to heed the call. The use of a room in the public school building was granted

by the authorities free of rent. The money needed for the installation of lights was raised among the members of the Association. A good teacher was secured and the school opened with forty scholars enrolled. This opening interest is an eloquent testimony concerning the necessity for a Young Women's Christian Association.

At the request of a North American lady residing in Valparaiso who is interested in the homeless boys of the city, the Secretary made an investigation with reference to the opening of a home for these boys. The Chief of Police was called on and told of the project. He listened attentively and said, his face beaming: "This is not new to me. I have thought of such a home for these boys for several years, but the work has to be done by volunteer workers to succeed. We have a house that we can turn over to you free of rent, and fifty beds. We will cooperate by bringing the boys to you instead of to the lock-ups. We want this home very much because now we can only put the boys in with other criminals—and that is not lessening crime, but making criminals." And now the only need is the right men to conduct the work.

PARAGUAY'S WELCOME TO MISSIONARIES

Remarkable indeed was the welcome given by the leading citizens of Paraguay to Dr. W. E. Browning, Educational Secretary of the Committee on Cooperation in Latin America, and Rev. C. M. Morton, of the Disciples Mission Board, who went to Asuncion recently to map out a program for the new Mission to be established by the Disciples. Every man with whom they conversed expressed himself as delighted at the thought of having an Evangelical School in Asuncion, and as willing to help it in every way possible. President Manuel Franco said:

"Educational work is much needed in Paraguay. Our people need a practical education. The girls should be taught to sew and to wash and to take care of the home. The boys should learn a useful trade. A 'Manual Training School' and a 'School of Agriculture' are much needed. There are good public lands which we could give you for an Agricultural School, and there is even an Experiment Station already begun by the Government which you might take over, equipment and all. What about your religious teaching? Is it of the confessional type?"

Ex-President Schearer, and no doubt the future President of the Republic, was especially enthusiastic about the opening of the school and said:

"My eldest child is in a Catholic school but I consider the instruction very deficient. I will not send him to a government school, for the influence is not good. If you will begin your school in March, 1919, even on a small scale, I will send you three children from the first day. The delay of a year in making effective your

plans for opening a school may prove fatal to the project and mean the loss of the opportunity. You should plan to begin your work as soon as possible, and you can count on my personal and official influence to the full."

Dr. Eusebio Ayala, the Minister of Education said:

"We need you here. We are disposed to help you in any way possible. As to religion, most of the men are indifferent. No one is fanatical. There will be no trouble for you from a religious standpoint."

One of the principal dailies of the Capital had the following editorial on the subject:

"In fulfillment of our promise to give further details in regard to the object of the visit of Dr. Webster E. Browning and Professor Clement Morton, of Buenos Aires and Montevideo, we have interviewed them with the object of securing facts in the matter of the development of their plans in Paraguay, since it is known that they expect to make extensive to our country the beneficial and philanthropic work which they represent. Dr. Browning forms part of a vast educational organization which works toward the diffusion of culture in all South America, and which has a special department for cooperation in such work. He is the Educational Secretary of this organization. In this position, he has had opportunity to study thoroughly the courses of study, the programs and systems of education of a large number of South American countries, in almost all of which there are at present institutions connected with this organization. In Brazil, for example, there are probably twenty-five such establishments, many of them large colleges in the large cities.

"The school which it is proposed to found in our country, and which will begin its work just as soon as possible, will offer instruction in all the usual primary and secondary grades, and will have a boarding department."

Care was taken to let the people know clearly the religious purposes pervading the work to be undertaken. Dr. Browning said to the Minister of Public Instruction, "*You understand, of course, that we do not belong to the dominant Church of Paraguay.*" He merely smiled and suggested that this was a further recommendation and added, "*The men of Paraguay have no religion.*" To which Dr. Browning replied, "*Unfortunately!*" But he merely shrugged his shoulders. It was evident that the people, in general, will welcome the school all the more generously because it is evangelical, rather than Roman Catholic, especially the men who are in the Government and high in authority in other circles.

The Outlook for Missions to the Jews

BY REV. S. B. ROHOLD, F. R. G. S.

Pastor of the Christian Synagogue, Toronto, Canada

THE leading Jewish Press in reviewing the Jewish position in the world declares: "*that all things have become new!*"

And all this is the result of the single declaration made by the Right Hon. Arthur James Balfour on behalf of the British Government a year ago. We cannot give a better illustration of this exalted feeling than to give a few sentences from the editorial of *The American Jewish Chronicle* of November 1st, 1918:

"Just a year ago tomorrow, there occurred what Jewish annals will record as the most important event in the post-exilic history of the Jewish people. On the 2nd of November, 1917, Israel, the age-long wanderer, ceased being an exile. By the voluntary proclamation of one of the greatest of the world-powers, greatest in point of material resources, territorial dominion and political influence, the status of the Jew has become radically transformed. From a wandering tribe, Israel became a nation once again; from a people immersed in dreams and hugging vain hopes and empty schemes for a millenium in which he might not share, he found himself all at once a full-fledged member of the family of nations with the solid ground under his feet. And wonderful as has been the results of the British declaration in revivifying the spirit of our people, the full effect of the memorable political statement upon the morale of the world's Jewry is even now scarcely realized by the Jews. Posterity alone will be able to estimate at its true worth what we, owing to our nearness to the event, are scarcely able to fathom with any appreciable degree of accuracy. Never before has the Jewish world been so aglow with hope and expectancy and the determination to labor and sacrifice and achieve, as it has been in this most memorable of years. The Balfour declaration has come to be known as the Magna Charta of Jewish freedom."

The strange thing is that some very thoughtful students of prophecy tell us that the whole fortunes of the War assumed a radical change soon after this memorable Declaration was made by Mr. Balfour. The prophetic references are many and striking. The changes also that soon followed on the battlefields are significant. The Holy City was delivered from the Turk by a Christian Army and from that day success after success followed the Allies.

All these speculations are interesting. They may be helpful to some devout souls, but they are full of grave dangers. It is true that the whole Jewish position and outlook have changed externally. The star of hope with regard to the Jewish future

shines brightly. The British Declaration favoring the establishment of a Jewish national home in Palestine, and promising to aid them in their national aspirations, has become an important factor in the so-called Jewish practical politics. Palestine, Syria and Mesopotamia are delivered from Ottoman dominion, never to go back. The Royal Jewish Commission is already engaged in the reconstruction of the Land with marvelous results. France, Italy, Greece, and now the United States, have officially declared their approval of the "British Declaration."

All these events are truly epoch-making. The Christian and the secular press have exhibited the keenest interest and have promised their support. The Christian Church has passed favorable resolutions, while Bible teachers, orators and speakers have made it the theme of addresses and deliberations. No subject has secured a larger and a more sympathetic audience.

But these very things, which dazzle the natural eye, may obscure the true picture. The lime-light is turned on the things that please, while many miss the reality. Is all well with Israel? It is easy to follow the crowd and sing the popular choruses; it is hard to be in a minority, and to be called "a mourning Jeremiah!" But we must not be disloyal even to the extent of being acquiescent and passive.

Many and great changes have taken place within Jewry during the past four years. We cannot now describe these or the impending crisis. But if the Church will not *now* consider the Jewish question in its true light, the Church will have to face a real menace ere long.

THE CHURCH PASSIVE, JEWRY ACTIVE

While the Church is passive, Jewry is active. This is shown by a careful study of a hundred different Jewish missionary reports, periodicals and pamphlets. While the official Christian Church is supposedly waiting for an opportune time, and for the so-called favourable point of contact to bring the Gospel to the Jews, the Jewish Press and leaders have been actively assailing Christianity and Christian doctrine.

Israel as a nation in her attitude towards Jesus and Christianity has not changed; she still continues in her stubbornness, and the cry is as of old: "We will not have this man to reign over us." The four years of ravishing war, this hideous deluge of blood, and all the agonizing sorrows and sufferings have not changed the nation in this most vital of all questions: "What think ye of Christ?"

Four years ago, when war was declared, the sum and substance of the editorials of practically all the leading Jewish papers was "Christianity has failed!" During the whole war this has been the unending chorus of the Jewish press. It seems so popular that

the leading Jewish writers are growing eloquent in their denunciation of the Christian faith. German Jews have even made a boast which has been taken up by Jewry at large. They say:

"Judaism will emerge from this war much stronger than Christianity. In fact, we expect it will supplant Christianity * * * The war has vindicated *Law* against *Faith*. *Faith* in every kind of ideal has failed. *Law* has triumphed. Judaism being the religion of *Law*, must needs triumph too, whilst *Faith* is bound to fail. The natural conclusion is that Christianity is bound to fail."

Leading Jews have not been slow in declaring that:

"Judaism, if given the same chance as Christianity, (which they hope it will have as soon as this war ends) will undoubtedly take the wind out of the sails of Christianity."

It is now quite common to hear a Jewish Rabbi preach on the "Failure of Christianity," and to point out the denial of such things as the "virgin birth" and the resurrection, by educated Christian ministers.

While visiting a reformed synagogue recently, the Rabbi came up in full glee, and said: "Did you read in the papers what the German Christians did to the evacuated cities and to the poor people?" We replied that it was awful and sinful. The Rabbi declared: "This is the result of your twenty centuries of Christianity." "Oh! no!" we said: "It is one result of twenty centuries of rejection of Christianity by the Jew."

Jewish scholars have been hoping that from their efforts will ensue a weakening of the Christian faith in Jesus the Crucified. Meanwhile the denominational Christian Church has been *passive*.

PALESTINE AND JEWISH MISSIONS

The ordinary Zionist, as well as the self-appointed leaders, declare openly "that Missionaries to Jews will be excluded from the new Jewish Palestine." The Very Reverend Dr. M. Gaster, in "Zionism and the Jewish Faith," declared:

"Faith and nationality go hand in hand; nay, they are indissolubly united. No one can be a Jew who does not belong to the Jewish Faith, and he who belongs to the Jewish faith belongs to the Jewish Nation. * * * A Jew who changes his faith is torn up by the roots. There is no longer any connection between him and other Jews. He is practically dead."

The prospect of a settlement of the Jewish question is therefore still far off. The difficulties from within Jewry are by far greater than those from without. The Jewish papers show clearly that a united Jewry is a dream yet unrealized, as Dr. Henry Moskowitz clearly shows when he says:

"To the Jews of America, Zionism has no positive message. The American Jew is nationally American only. The American Jew will not tolerate any other national political loyalty."

But however divided the Jews may be spiritually and politically, in assailing a missionary or in attacking Christianity, they seem to be generally united.

A CALL FOR PRAYER

The whole Jewish missionary problem is momentous, but its perils are vital. In Europe there are reports of awakening interest in Jewish evangelization. The London Jewish Society, the British Jewish Society, the Established and United Free Churches are all busy with plans for aggressive missionary propaganda in Palestine, Egypt and Mesopotamia. What is more significant is the decision of the two historic Scotch Churches to build in Jerusalem a Presbyterian Jewish Church to be a permanent memorial of the deliverance of the Holy City from the Turk.

At the same time, while the British Government is rightly aiding the Jewish Commissions, reports come that leaders are not thus far encouraged to engage in definite religious work in Palestine and the conquered territories. The Rev. Samuel H. Wilkinson of the Mildmay Mission to the Jews, has been obliged to abandon, at least for the present, his proposed missionary journey to Palestine. The Rev. J. MacDonald Webster, Secretary of the United Free Church, writes:

"The great sweep of Allenby's Army in Palestine and Syria undoubtedly brings the re-starting of actual missionary work nearer, but how near or how far, it is impossible to say. I do not think that even here, and probably still less with you, it is understood that no missionary work whatsoever is allowed in Palestine just now. The military authorities are making use of missionaries who were formerly there in relief work, but they are not carrying on missionary activity. It is indeed doubtful whether that will be at all possible until after the peace settlement. This cannot be too clearly understood, for to think that the fact that the Allied Armies have over-run that part of the Ottoman Dominion implies the re-opening of active missionary effort, would lead to untold disappointment. I am not so sure either that all this means the open door for the Gospel in Asia and Palestine. We hope that this will be so, but that will depend on the controlling power, and that is not yet settled."

Similar statements from other missionaries indicate the gravity of the situation. Does not this mean that it is time for the Christian Church to awaken, and for every individual who has the cause of Christ at heart "to take no rest till He establish and till He make Jerusalem a praise in the earth?"

Shall China Have an Alphabet

A Means of Diminishing the Illiteracy of Analphabetic China

BY PROF. HARLAN P. BEACH, NEW HAVEN, CONN.

THE best educated Chinese, who knows no other language than his own, is not to be blamed for being analphabet. It is true that he does not know his A B C's, but that is because he has none. Occidentals hear it said that the Chinese written language has 214 letters which constitute its alphabet, and they deeply sympathize with a nation so grievously handicapped. If that were true, China's illiteracy problem would vanish like the morning dew. The 214 "letters" are not what we understand by that name, as they give no certain indication of sound, more often none whatever for a given character. They are simply the radical or classifier portion of the ideograph, used for dictionary purposes and often suggest the meaning of the word. Thus characters having the wood or tree radical are the names of trees or wooden articles; the heart radical is usually found in words relating to the feelings or intellectual ideas, and the water

母		字		單		音		注	
二十	母	韻	三	音	介	四	十	二	母
又	歎	丫	阿	一	衣	彳	誤	匸	佛
乃	友	己	暇	×	尸	萬	爲	云	特
尤	昂	世	耶	山	厂	卩	麥	了	納
乚	思	危		丁	希	古	疵	夕	撥
厶	時	哀		为	勒	么	私	文	坡
儿	兒	么	噉	日	之	出	摸	广	尼

CHINESE CHARACTERS: NEW AND OLD

radical is used in characters relating to the uses of water and in the names of streams. In short the Chinese has no alphabet, and each of its characters is expressive of an idea whose pronunciation will vary as widely in the Chinese dialects as the different words two, deux, zwei, duo, etc., in European languages, while each gives the reader an idea conveyed by the Arabic symbol. Similarly mathematical signs, like + and — and chemical and astronomical symbols, express to all scholars common ideas, though differently named in the various languages.

As the Chinese have not been lacking in ideas, the Imperial Dictionary of K'ang Hsi, the standard one of the language, albeit two centuries old, contains 44,449 characters, and since its publication thousands have been added to the list. While scholars do not commonly write more than five or six thousand, and though five times that number may be all that are in use, one can readily see what an endless burden it is to acquire and retain in memory even a few thousand of these.

The lack of an alphabet has so retarded the acquisition of the Chinese characters that other nations using them as their written language have for centuries sought relief from the memorization of endless ideographs. Thus, the Japanese before the end of the ninth century of the Christian era had restricted themselves to a limited number of characters to be used as phonetic signs, and even these were abbreviated and made cursive. These attempts led to the use of Japan's two syllabaries of 47 syllables, not letters. So also Korea attempted to shake off the intolerable burden when King SaJong in the fifteenth century gave his people the *unmun* or *onmun* phonetic alphabet, which one foreign Korean scholar asserts is unequalled in the world for simplicity and phonetic power.

In China itself, early Buddhist missionaries were so disturbed to find no alphabet, such as obtained in their native India, that they introduced what is called the *fan ch'ieh*, or system of initials and finals, to give the sound of words as is done now by the Chinese in dictionaries. By its use a character whose sound is unknown is represented by two better known characters of which the first part of the first gives the initial sound of the unknown one, and the final part of the second the latter part of the sound. For instance, an unknown character, *lang*, might be pronounced by using the first sound of *lin* combined with the last part of *mang*, *l-ang*.

Protestant missionaries to China in the early days had few converts, especially among women and children who are most likely to be illiterate. But during the last half century and more, the necessity for teaching church members of the illiterate classes to read the Bible and Christian literature gave rise to the use of the Roman letters for representing the sounds of the Chinese ideographs. Thus in 1852 the reading of a paper by Rev. Dr. Taylor of the Southern Methodist Board at Shanghai led to the appointment of a committee which later presented a system for the Shanghai dialect, using Roman letters with various diacritical marks. Rev. T. P. Crawford, D. D., a Southern Baptist, saw that for a nation utterly unaccustomed to phonetic analysis, it would be as difficult for the people to separate a Chinese word into its component English letters as to divide bird-shot into several parts, to use Dr. Blodgett's illustration. Hence, adopting the early Buddhist idea of initial and final sounds, he prepared a set of adapted Chinese symbols for representing the two halves of every Chinese word. Shortly thereafter the Shanghai missionaries recommended it for use by the missions and it was so employed to a slight extent. Later, when Dr. Crawford removed to the Mandarin-speaking province of Shantung, he revised it for that more nearly universal language, but it has never been widely used and is not heard of today outside of that province. Subsequently several attempts were made by the present writer and others to adapt Occidental shorthand symbols to Chi-

nese, usually with the idea of never using more than two symbols for a given word, following the Chinese system of initials and finals. None of these has been widely used.

A system that has been employed most successfully for the blind was a modification of the Braille, devised by the late W. H. Murray in his school for the blind in Peking and later used quite widely for sighted readers as well. He took the 408* monosyllables of the Pekingese and arranged them in numerical order which was easily memorized by means of an ingenious rhyme. Reading thus resolved itself into translating a given number expressed in Braille into its corresponding monosyllable. As each number gave the reader a complete word, no combination of component sounds or even of the initial and final was required.

Missionaries have not been behind in fostering the new movement. For decades, Christian books and Scripture portions had been published in the Romanized Chinese, always with the limitations referred to above. Recently the indigenous system invented before the *coup d'état* of 1898 by a Hanlin scholar, Wang Chao, has been vigorously furthered in North China, where it is known as *kuan-hua tzu-mu*, or Mandarin alphabet. Yet it is more truly a syllabary. Its seventy "letters" are all Chinese monosyllables, and the remaining 30* odd monosyllables of the Pekingese Mandarin are made up by combining pairs of these true monosyllables, merely eliding the final vowel sound of words that are dissyllables rather than monosyllables. Here again use is made of the initial and final of the Buddhistic *fan ch'ieh* system. All semblance of foreign letters is lacking in these simple adaptations of Chinese characters, and the writing is still further acceptable through its being done in perpendicular columns instead of in horizontal lines as in English. Mr. Wang's fifty initials remain as they were, but missionaries have increased his twelve finals to twenty in order to obviate the use of one final for a number of different final sounds as in his plan. The chief drawback to the intelligent use of phonetic writing has been the failure to mark emphasis, without which phonetic reading cannot readily be understood. In this system the emphasis is marked in each clause, as are the tones of emphatic words, thus making the meaning stand out almost as clearly as if the sentences were spoken aloud. Through the generosity of Mr. S. J. W. Clark and the practical assistance of Mr. McIntosh, of the Presbyterian Mission Press, the Gospel of St. John has already been printed and also the Catechism. As the average illiterate can be taught to read in two weeks with lessons of an hour or two each day, the system promises well for the future. While the learner does not memorize all the words of the language by number, 408 or more, according to the dialect, as in Mr. Murray's words, it can easily be adapted to differing dialects. The objection raised against it, that it varies from the Government

phonetic system, is partly met by the consideration that the latter often requires the combination of three incongruous sounds to make a word, whereas this one calls for only two true phonetic symbols, easy of pronunciation, for any word. Both systems are being stressed.

Despite the fact that the Chinese ideographs constitute the most formidable obstacle to China's progress and hence present the problem that most urgently demands attention, as stated in a recent issue of the *Far Eastern Review*, the ideograph is bound to remain so long as the language continues to be monosyllabic. In the nature of the case, relatively few monosyllables are possible, especially as the Chinese favor open syllables, thus reducing the total number of possibilities. With the utmost number of monosyllables in the Pekingese official dialect—420 including eccentric pronunciations—there are, on an average, 105 characters pronounced the same, if the total number in the Imperial Dictionary is divided by 420. In a pocket dictionary widely used by missionaries, there are 165 characters Romanized as *chi*, like our letter g, and 178 Romanized as *i*, like our letter c. While these are exceptions as producers of ambiguity, it will readily be seen that whereas every one of the different characters so pronounced varies from all others having the same sound, thus avoiding all ambiguity, in any Romanized or indigenous phonetic system, there can be only one Romanized or phonetic equivalent for these 165 *chi*'s and another for the 178 *i*'s.

Japan has repeatedly discussed the question of using only the Romanized equivalents for the Chinese characters, which still are employed in all their best literature; and though she has societies to promote the Romaji, the final verdict always is that the Chinese ideograph is incomparable as an expression of ideas. This decision is reached, though one reads annually in the native "Japan Year Book" such statements as this: "The ideographs are a clog to the progress of education, and their discontinuance and the adoption of the Romanization system would shorten the school course of Japanese boys by two or three years. The Romanization movement was started decades ago; but as yet there is little hope of its being adopted in schools, and Japan in the meanwhile must continue to use the cumbrous system of ideography." This is said in a country where the records of the Imperial Diet show that 2,000 ideographs suffice to report the addresses, while only 1,360 Chinese characters are used in elementary school grades. Moreover, the Japanese is a polysyllabic language and does not require differing ideographs to avoid ambiguity, as in Chinese. How much more, then, is China certain to continue to use her difficult characters.

* As a matter of fact, in Sir Thomas Wade's system of Romanization Pekingese has 420 syllables. The numerical discrepancy is due to the fact that some of the syllables are omitted because but rarely used.

BEST METHODS



EDITED BY MRS. E. C. CRONK, RICHMOND, VIRGINIA

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UNDER HANDICAP

THERE is more than a smoothly flowing rhyme in that old verse,

"Tis easy enough to be happy
When life flows on like a song
But the man worth while
Is the man with a smile
When everything goes dead wrong."

The testing time comes when everything goes dead wrong. Worth while folks are not those who can sing only ready-made songs, but those who can make a song out of a situation in which other people see not enough poetry for a rhyme and not enough harmony for a chord; who can win the race with a handicap, which other people consider a reason for not even entering for the running.

One of the wonders of these reconstruction days is the way in which maimed soldiers are being literally made over and fitted for a part in the world's work instead of being thrown out on humanity's scrap heap. No pitiful wrecks of men, seated by the way side, displaying their disabilities in the way most advantageous to the exciting of pity and the extraction of small coins, are to follow in the wake of this war, we are told. No matter how heavy their handicap, men are bravely learning new trades if they are disabled for the old ones. "Every man according to his several abilities" is coming into a fuller meaning than ever before. More heroic even than the way the soldiers marched forth to battle in full health and strength, with the inspiration of martial music and ringing cheers, and the lure of

victory just ahead, is this courageous facing of handicapped life after the war. The wonders we are witnessing should bring a new revelation to us of the possibility for missionary service. Our complaints about our handicaps in the winning of a world should forever cease, and systematically we should start out to enlist and train for service many whom we have heretofore listed as disabled.

Let us away with the habit we have formed of sympathizing with ourselves because of our disabilities. Some of the finest work of the world has been done and is being done by men and women who have, by sheer determination and consecration, faced tremendous handicaps, before which other men and women have helplessly despaired, and who have wrought with splendid courage until their liabilities actually became their assets.

The Talent of Blindness. When Dr. William Moon was stricken with blindness, all of his hopes and ambitions seemed utterly crushed. What use was there in the world for a blind physician? After the first awful shock was past, he began to readjust his life—not to days of dumb resignation, but to days of altered service.

For forty-five sightless years he raised blind eyes to God in fervent prayer that he might not fail to see and to use his opportunity. At the end of those forty-five years he recorded one of the most remarkable testimonies ever given. He said: "It has pleased God to bestow on me the talent of blindness. I have tried

hard not to bury my talent in the napkin of despair and hopelessness, but to use it for His glory."

Without his handicap William Moon would likely have been one among thousands of physicians. Handicapped, he became an outstanding benefactor of humanity, for he invented the Moon system of reading for the blind which has opened the Word of God and many other rich treasures to thousands of sightless eyes. The same handicap which puts one man on the street corner begging, puts another in the Hall of Fame as a world benefactor. The ability to recognize the "talent of blindness" would change many lives from dumb resignation or complaining endurance to fine, consecrated service.

The Talent of Leprosy. The whole world has marvelled at the work of Mary Reed, called into a great service by a handicap most of us would be very slow to recognize as a talent. At home in Ohio on her furlough as a missionary she discovered symptoms of leprosy. She went immediately to New York to consult an eminent specialist who confirmed her fears. To all who read the story of her quick decision which followed the pronouncement of the doctor's diagnosis, there comes a sudden flood of wondering admiration. There was no place for despair nor even gloomy forebodings in her plans. With an ever strengthening conviction that a great new opportunity had opened before her to give her life to work among lepers to whose company she was not admitted, Mary Reed went back to her home in Ohio. So that she might not shadow her mother's life with such a sorrow and so that none of the loved ones at home should be exposed to infection, she decided to return to the mission field immediately. She told her mother that unexpected changes had made it necessary for her furlough to be cut short, and playfully persuaded the folks at home to make it easier for her to go by "pretending" that she really

was not going to leave them again for such a long journey, but that she was just stepping around the corner. So, without the handclasp or the kiss for which she longed, but which would be fraught with danger to those she loved, Mary Reed went gaily down the old walk she loved, waving her hand with a kiss—to go around her corner to do the greatest work a woman has ever done for the suffering lepers of the world.

The message she sent back home when her mother heard that her daughter was a leper, working among lepers, has become a missionary classic—"I am going back not with a sigh but with a song."

METHODS OF WORK FOR "SHUT INS." The extras were crying a terrible railroad accident. In the hospital a little woman forgot her agony as she looked anxiously into the doctor's face to read what omen of good or ill tidings she saw written there. The days lengthened into weeks and the weeks into months and finally she went home in an ambulance, knowing at last that the rest of her days must be spent on her back. A great wave of bitterness swept over her. She, who had always been the center of activity in her church was to be cast aside, broken and useless. In anguish she lifted up her soul to God and begged that He would take her home and spare her the shame of a useless life. But as she lay in her room day after day the bitterness gradually disappeared, and she learned to live with Him and talk with Him as she talked with no friend on earth. One by one she took her friends to God in prayer. As her pastor preached she prayed for him. When the missionary society was meeting she spent the time in intercession. She had expected to be shut in alone and shut out from all her former interests, but gradually she found the boundaries of her life enlarging until they embraced the ends of the earth. Her

friends who had dreaded at first to face the ordeal of going to see her and hearing her tell of her affliction found that it was not of herself and of her sorrows she talked. Gradually her room became a community center and a place of prayer. Realizing the power of her life of intercession, her pastor came in one day that she might pray with him before he spoke. After that he came regularly. Friends who were in trouble or in perplexity formed the habit of dropping in that this little woman who prevailed in prayer might intercede for them. One day a bride and groom came straight to her from the altar, bringing her the bride's roses and kneeling beside the couch that she might pray with them ere they went out on their life together. After that the visit to her room seemed a natural part of every wedding in the congregation. Once the girls' society was giving a missionary pageant in the Church. They came over in their costumes to "cheer her up," but as they went away they realized that it was she who had cheered them for great tasks by her simple, earnest prayer with them. There seemed nothing constrained or forced in the eager sympathy with which she said to even the casual caller, "Wait a moment before you go. I haven't prayed with you yet." Under her pillow she kept always a little book in which were noted the people for whom she daily interceded. All down the pages were names marked which indicated answered prayer.

When the call did come for her to go Home her pastor and her Church knew the most active and efficient worker in the congregation had gone from them, and her "prayer-book" furnished such a marvellous record of prevailing prayer that others were constrained to a life of intercession. Joyfully she stepped into the presence of her Lord, having finished the work given her to do.

Building Methods. Ida Gracey was the daughter of a Methodist clergyman. For long years she suffered from a torturing and incurable disease of the spine. Because of her own agony her heart was filled with an overflowing sympathy for the crippled girls of China about whom she read. What could she do? Sighs for the money she did not have would build no homes for these neglected girls in China. Longings to address meetings and thrill audiences and to work as other girls work availed nothing. Constant bemoaning her inability to do anything would only embitter her own life. Ida Gracey bravely faced her handicap and began one of the finest pieces of missionary service that has ever blessed China. She began to pray for money to build a school for cripples in China. Before she died she had the joy of sending to China the money which had come in answer to her prayers to build the first school for crippled children in all that great land.

CHURCH HANDICAPS. In addition to personal handicaps it is more than likely that our society must work under some very peculiar difficulties. After every good conference on methods, almost every woman present who asks for an interview with the leader does it to explain that she is working under "very peculiar difficulties." It is amazing to find how very similar these very peculiar difficulties are. All of us have them. As a matter of fact, the societies and the churches that are doing successful work are succeeding not because they have no handicap, but because they have learned to overcome difficulties. "The man who says the thing cannot be done is interrupted in these days by the man who is doing it." Here follow the interesting experiences of some of the churches and societies which have overcome difficulties that are typically peculiar.

Mission Study Under Quarantine. The whole world has been

handicapped this year by the influenza situation. Grace Covenant Presbyterian Church, Richmond, Virginia, met the same difficulties in mission study this fall that have faced almost every other church, but Grace Covenant Church is numbered among those who overcame. When the time came for the Fall Mission Study Classes, influenza was raging and the Board of Health put a ban on all meetings. After much study and prayer, the president of the Missionary Society, Mrs. J. W. Sinton, outlined a plan for Mission Study under Quarantine, which contained the following points:

Since meetings at the church were impossible the women were to study the book at home. The women to be reached were divided into groups of four. A printed slip containing explanation of the plan and the names of the four women in her circle was given to each group leader.

The group leader was asked to buy a copy of the book to be studied, "The Path of Labor," and to paste the slip of explanation in it before she passed it on to the next woman on the list. The cost of the book was forty cents which was met by the leader paying the entire cost, and receiving a refund of thirty cents from the second reader, who in turn asked for twenty cents from the third. The fourth member of the group refunded ten cents to the third, so that the book cost each one only ten cents, and no one had to make a collecting tour. The study began on October 24th. Each one was allowed a week in which to read the book.

When it was possible to hold a meeting at the church the women were asked to bring sandwiches and come for an all-day review. The first half hour was spent in prayer for Home Missions. Then a review of the book was given, the outline being presented by excellent charts on the different chapters. There followed a lively discussion, with questions asked and interesting experi-

ences cited. Forty-six women attended the review meeting and twenty others who could not be present were reported as having read the book.

The Reach of a Reading Club. "Oh, if we could only get more women to read these splendid Mission Study Books" sighed one woman helplessly. Mrs. E. H. Bronson of Bridgeport, Connecticut, echoed this same lamentation, but she followed it with more than a helpless sigh. This is what she did about it:

"Feeling that we must get more women to read our missionary books, I 'concentrated' on plans until I decided that The New Fiction Club had the best one of all. That Club has twenty-five members, each of whom buys a book and passes it on until all the members have read all the books. In our Reading Contest we had four missionary books to be read. We secured six leaders, each of whom was commissioned to find three other women who would promise to do two things—buy one book and read the four. We allowed two weeks for the reading of each book. Then it was passed on to the next member, the four books being read by each member of the club in eight weeks.

"A still wider circle of influence was secured by the next step, which was to pass the books on to another circle of four who did not have to pay for them. This is to be repeated many times during the year. Each reader is asked to write her name on the fly leaf of each book she reads. At the end of the year the book goes back to the woman who purchased it, its value being enhanced by the autographs of all who have read it. We are trying this plan for the first time this year and are finding that interest and enthusiasm are following the interchange and discussion of the books.

"Another thing that adds interest is the state recognition of missionary reading. Our state organization in Connecticut has six loving cups—one for each association. At the Annual

Meeting of the Home Mission Society in April the cups are awarded to the church in each Association which reports the highest percentage of its membership having read the four books assigned for the year.

"There is some friendly rivalry between the larger churches, though the churches with small membership could more easily have the higher percentage."

Overcoming "The Usual Hour Handicap. Most of our churches are failing utterly to claim the ability of their fine business women because they continue to announce missionary meetings "at the usual hour," which is probably three-thirty when all business women are at work. A few wise ones are beginning to realize that a perfectly orthodox women's missionary meeting may be convened after nightfall and are lifting the former tacit curfew restrictions. Here is the story of a Virginia success along this line:

"A few young business women of the First Baptist Church of Lynchburg, Va., who could not go to the meetings of the Missionary Society which were usually held during the afternoon, decided that because they were business women was no reason why they should not have part in the King's business, so they formed a Business Women's Missionary Society which is proving a great success. They come to the church from their places of business and have a lunch, which affords a splendid opportunity for relaxation after the day's work and makes it possible for them to have a share in the social life of the congregation. Then follow spicy programs on the topics given in the missionary magazine. A Current Events Club always has something of interest to add to each program. While small at first the society is rapidly reaching the business women and enlisting them one by one. Instead of contributing ten cents a month the members of this society averaged \$17.00 per member last year."

"No Money." In the rural communities one of the ever present reasons given for small contributions is that, while the farmers' wives live surrounded by an abundance of good things, very little actual money passes through their hands. Butter and eggs are exchanged for groceries, and none of the sales of the products of the farm come to the farmer's wife in cash form. In one Tennessee congregation which had made very small gifts to missions, it was decided to give to mission work all the eggs laid on Sunday. When the other eggs were sold in exchange for coffee and sugar the Sunday eggs were sold for cash. To the amazement of the congregation the amount given in this way was sufficient to support a native evangelist in Japan.

Rainy Day Meetings. There are leaders who despair at a falling barometer and who feel that a few drops of rain are a dreadful handicap for a missionary meeting.

One August day in 1806 five students from Williams College met in a grove to talk and pray together about the great non-Christian world to which no missionary from America had yet gone. When the rain and even the thunder began no one moved that the meeting be adjourned or postponed because so few were present. No one spent any time in incriminations against the students who did not attend. The five who were there were so intensely in earnest they simply sought shelter under a nearby haystack and continued their prayers for open doors and for God's guidance. There is a monument which marks that spot, but no monument could record the results of that rainy day prayer meeting. Dr. Samuel B. Capen, late President of the American Board of Commissioners for Foreign Missions said, "The power of the sun will be measured by a yard stick sooner than the results of the haystack meeting by statistics." The first foreign missionary society in America organized and the first foreign missionaries sent to the field

were only the beginning of results.

On the centenary of that Haystack Prayer Meeting a group of laymen were called to meet in Fifth Avenue Presbyterian Church in New York. If the men who were invited to that meeting had despaired because the rain poured down, there would have been no Laymen's Missionary Movement. In some societies rainy day meetings are fraught with unusual blessing.

Rules for Successful Rainy Day Meetings. Do not postpone the meeting because of rain. If you do, the next time a cloud no bigger than a man's hand appears in that sky some will say, "There will not be any meeting to-day."

Do not adjourn because only a small number are present. Reward, by the best meeting possible, those who have come.

Occupy none of the time of those who are present by dilating upon the unfaithfulness of those who are absent.

Let there be enough of cheer on the inside to dispel the gloom outside—cheer in decorations, cheer in the program, cheer in the leader.

Give special place to intercession.

After the meeting send notes to absent members telling them about the interesting rainy day meeting, and announcing some special feature that will be reserved for the next rainy day meeting.

Remember that future generations will have no monuments for those who despair on account of rain.

Finding Others. The story of that disciple who found his brother and brought him to Jesus is one of the first missionary stories recorded. Not for salvation only but for service as well does this opportunity of finding others come to us. At a Northfield conference one of the most regular attendants was a girl who was wheeled into the meetings day after day, although she was never able to sit erect. Yet a returned missionary had found in her an unusual gift as a translator, and

had brought her to Jesus and was fitting her to have part in the great new enterprise of giving a larger Christian literature to the women and children of China. Finer yet than the ability to make the most of one's own life is the ability to see and make the most of the possibilities in other lives, for that life is fullest which fills other lives to overflowing.

THE GLORY OF IRON MEDALS

Are we prone to sigh for an unhandicapped service? Do we look with admiring envy at some who seem to leap unhampered to success? Do we chafe at the bars that hem our own lives in? Several years ago there was published in *The Literary Digest* a poem to the Chicago River which revealed in that unsung stream a glory surpassing the glory of the Danube or the Rhine.

"They have bound me with bridges
With tunnels burrowed under me.
Incessant, unresting, all day and all night,
Traffic roars over me and my uplook to
the blessed sky
Is barred by cables, girders, stacks.
My banks with docks close hedged inexorably hem me in.
Vacantly through smoke and floating smudge
The sun looks down upon me,
Like the bleared eye of an old, old man.
No outcast of the gutter slinks by more soiled than I
Polluted within and without.—
But on my shackled breast I bear corn
and iron, lumber and coal.
The little children of India eat of my wheat
My lumber shelters the stricken of Mes-sina
The iron that burdens me forms a ready tool
Fit for the hand of man.
What singer can sing of me one low-keyed song?
The Hudson, the Danube, the Nile, the Rhine—
All these, all these have their poets
As beautiful women their lovers,
But I—soiled am I and brackish
As sweat on the brow of a workman,
But the broad ships that weigh my breast
Are like iron medals; with these words wrought:
"For Service."
Therein alone is my glory, I serve, I serve."

The Woman's Foreign Mission Bulletin

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Historic Step in Federation

NOT every beginning has a known date. Women who serve a great cause like that of foreign missions are inclined to get together for practical and inspirational barter whether interdenominational markets are planned or not. Such a conference of women from different boards was held before the Parliament of Religions (1893), but the exact date, whether before or after the World's Fair, has not been found. Other gatherings followed, usually at an interval of one year without the formality of federating.

Step 1

The outstanding event of 1900 was the Ecumenical Conference held in New York City. And the greatest day for women was April 24th, when Miss Abbie B. Child presented a scheme for systematic mission study to be followed by women of all churches. The Central Committee for United Study of Foreign Missions was then created, representing at first five, later seven denominations. This committee has reported regularly to the Interdenominational Conference, although it was not appointed by it.

The World Committee which organized the women's program at the Ecumenical Conference went out of existence that year leaving the Central Committee for United Study and the only national interdenominational committee to offer a report to the Conference of Woman's Boards of Foreign Missions. It became necessary for it to assume leadership in the organization of summer schools of missions. This was in response to a growing interest in the Study of Central Committee text books (the first of

which was "Via Christie") and a demand for trained leaders of study classes. Northfield summer school was the pioneer in 1904.

Step 2

The year 1910 is marked in red and gold as the Jubilee, the program of which was initiated by the Central Committee. The story of its nation-wide success, the thrilling enthusiasm of its luncheons, assemblies, prayers, and gifts is known to all.

Results—Briefly Outlined.

- 1909. Gathering of women's boards of foreign missions voted to meet tri-ennially. (Origin of term "Tri-ennial Conference.")
- 1911. (May) Boards voted to federate for conservation of Jubilee gains, since the Central Committee had begged to be released from all responsibility save that of publishing study books.
- 1912. Large attendance of delegates on invitation of Jubilee Continuation Committee of Philadelphia. New plan of Federation Adopted, leading to
- 1913. Organization of 5 Territorial Commissions and a General Advisory Commission.
- 1914. Publication of Bulletin.
- 1915. Suggestion of merging Triennial Conference and Federation for the sake of simplicity and strength in organization.

Step 3

If the preceding steps have seemed chapters dry as dust, dealing with the outward and visible By-law rather than the inward and spiritual grace of our Federation, it will be pleasant to read that in 1916 the merging was successfully achieved, "the wedding celebrated," as the Bulletin for April, 1916, expressed it, "at 25 Madison Avenue, New York City." Henceforth we can use the

new title, "Federation of Woman's Boards of Foreign Missions of North America."

And, by the way, nowhere can one find a more satisfactory reflection of the spirit of the Federation and the scope of its activities than in those dear old numbers of the Bulletin. This magazine of 32 pages was issued at first (1914) twice a year, but soon afterward appeared quarterly without reducing the size or increasing the price (25 cents).

Dipping into the contents one realizes what talented writers, what consecrated personalities have been and are shaping the form and functions of the Federation. The first copy appeared just before the war in Europe; the second in October, 1914, described Mrs. Knox's experience when caught in Germany on the fateful 31st of July. And the war note persisted as Mrs. N. D. Hillis wrote of prayer, and Mrs. Montgomery of song rallies for victory. Mr. Oldham was quoted on "War and Missions," and Mrs. Peabody described the greatest battlefield (motherhood in India) with a fine portrait of Dr. Ida Scudder.

But most valuable of all was the comprehensive summary from time to time of the varied responsibilities resting definitely upon the Christian women of North America. And that brings us to

Step 4—The Present

Out of past experience and prayerful faith there have been evolved:

1st. An organization that democratically makes a place for the Boards of smaller as well as larger communions, a Federation that is purely advisory and yet truly influential, and a plan that is both stable and flexible. In this missionary garden are growing enthusiasm for the greatest task in the world, courage for increased responsibility, friendly interchange of methods, and love for all that concerns world friendship—international, interracial uplift—as well as all the "Fruits of the Jubilee." There are many beds in the

garden, but they are separated not by fences nor even hedges but by paths!

2nd. A development of some blessed by-products of the Jubilee, such as

Missionary pageants.

Lecture courses on the study books.

A national day of prayer for foreign missions (this year Jan. 10, 1919).

A committee on Christian literature for the women and children of mission fields.

Several new summer schools.

Many local missionary unions.

3rd. A bulletin of four pages appearing six times a year in the "Missionary Review of the World."

4th. Six standing committees on which serve nearly 50 women representing 12 different Boards.

Types of work:

Home Base.

Methods of Work.

Publication and Literature.

Summer Schools.

Student work.

Foreign Field.

Interdenominational Institutions.

Christian Literature.

Step 5—The Future

In the days to come the Federation will continue to meet annually for the practical and inspirational advantages of a delegated assemblage; it will continue to serve the Boards in an advisory capacity, encouraging local unions, and a more complete mobilization of individuals and groups. Never was concerted planning more necessary than in this "New Era." Moreover it will, we hope, enlarge its scope and strengthen its influence, showing both daring initiative and persistent common sense. For "to be a Christian today is to be an explorer, an adventurer." Highest courage, broadest vision, kindest disposition, and deepest spirituality are demanded in this epoch of world reconstruction through missions. The Federation will not fail. Instead it will summon not only the interested one-fifth but also the indifferent four-fifths of our church membership to appreciate fully the challenge of the following message.

A WIDER WORLD FOR WOMEN

By Mrs. Henry W. Peabody

(Given at Northfield last summer and now reprinted in booklet form.)

The very greatest thing that women might do to save the world has not yet been attempted. It would revolutionize the Church and bring the Kingdom of God on earth. Jesus emphasized it by teaching and example. Suppose we should try to train the children of the Church as faithfully for international friendship, i. e.: foreign missions, as the Germans have trained their children for militarism. Suppose we could enlist the children, not just yours and mine, but all the children of the community, the city, the countryside for world service. Children respond with enthusiasm to a great appeal. Suppose we should never let them get to the place where they need to be reformed, but should form them in childhood. Suppose when we mothers and older sisters and grandmothers lay down our war work we should begin to conserve our own American children for the rebuilding of the world. Women who have worked for the French and Belgian orphans might be brought into closer relations to the Church through the needs of the children.

It will not be safe to trust to a league of nations to keep peace unless the standards of nations are changed. This change will not come in a day.

While men discuss plans to prevent war, let Christian women make such plans possible by educating children in the ideals of world brotherhood. It is an easy task with all the beautiful helps, and the child heart is ready to welcome the whole world of children.

Will not a group of women and girls in every Church make this their part of world reconstruction? * * * There is room, is need, in the Church for every kind of womanly service and talent. When the Church really

assumes her task she will find her absolute need of them. The enlarged sphere of woman's work in relation to the Church will demand an enlarged sphere of the Church in relation to woman's work. The Creator has not limited woman. She has been oppressed by the greed of man, by her own evil tendencies and weaknesses, by false religions and by misinterpretation of the Christian religion. But He has opened to womankind wide doors of opportunity and service from the beginning of the world until now, though the Church may have failed to catch His vision or to live His life. It has not entirely failed for quietly, without uniform or parade, the groups of women in missionary societies have been laying foundations, and they no longer work apart denominationally, but have federated for larger service. * * *

Foreign Missions, enrolling in its organizations less than one-fifth of the women of the churches, is pledged to colossal tasks. The women of vast nations like India and China, numbering literally hundreds of millions, have practically no medical aid. There are no medical units with ambulance corps and equipment for them. They are born, bear children at an incredibly early age, and die on the battlefield of motherhood, with only the aid that comes from a small mission hospital or an over-burdened woman doctor. The great majority of these women are prevented by rigid social custom from seeing a medical man, and few women doctors are seeking a wider world. The emergency call today comes to all women with merciful hearts to provide adequately for the medical schools now opening for Oriental women. They are equipped liberally with faith, but lack friends, funds, and faculty. The students are ready, thanks to the beginning made in girls' schools fifty years ago, when women, north and south, turned from their own bitter grief, to enter into the sorrow of the world.

There are three new women's colleges also begging to be made strong, that they may make strong leaders for women. All the great divisions of the Protestant Church are uniting to meet this crisis. Can the women who have rendered such splendid service in the war fail to respond to this call—this age-long need? Will not the whole Church put its power back of these organizations as the governments of the nations have stood behind women in war service, giving co-operation and support, commensurate with this magnificent undertaking to carry the message of Jesus to all nations in terms they can understand, terms of home, health, education, social rights, spiritual awakening, eternal life?

The Church must adopt a large program to win women to large service. It must redeem county and community from civil forces, whether in such forms as licensed drunkenness and indecency, or the more subtle forms of extravagant pleasure. It must train the children of the homes and the streets. It must improve social conditions and protect from greed and from avarice those who toil. It must make this country worth dying for and an ideal place to live in. It must recognize international ideals born of the internationalism of Calvary. It must call in the name of the Lord Christ for volunteers for world service. It must equip and send all who will go to proclaim the Gospel of the Prince of Peace. It must hold to the eternal verities, and ridding itself of autocracy and formalism must exemplify the sacrificial life of Him who shed His blood to destroy the powers of evil and to establish His Kingdom of righteousness.

Christian Literature in China

A very important movement for the women and children of mission fields was started in 1912, when the Federation appointed a committee on Christian Literature. Time was when this feature of foreign mission

service received scant attention. Dr. Patton has called it the most neglected theme, and stated that no church could be found to support a literature missionary, because the medical, evangelistic, and industrial work seemed of vastly greater worth to the non-Christian world.

The scale of values is, however, being revised. The time is approaching when many shall be proud to dedicate their lives to this service, and to make it of prime importance in extending the Kingdom of Christ.

"We are creating a generation of readers and students in our Christian schools and colleges," writes Miss Alice M. Kyle, "and they need the best literature, but we are trying to satisfy their growing appetites with the husks. Shall we not give them some of our overflowing abundance?"

Translations of such books as "Silas Marner," "Little Lord Fauntleroy," "Sara Crew," "The Wide Wide World," and "Birds' Christmas Carol" with Chinese Ruggleses, are eagerly read and do a world of good in counteracting the evil influence of cheap and smutty French novels.

Miss Laura M. White is editor of the only Christian magazine for women in all China (*Nu To Pas so* "The Woman's Messenger").

Two young women, Miss Yuen and Miss Li are associated with Miss White, and two Chinese men scholars are also on the editorial staff. Miss Yuen does the serious work, and has recently published an original temperance story, "From Defeat to Victory." Miss Li has just finished an adaptation of Robert E. Speer's "One Girl's Influence."

Equally important is the work of Mrs. MacGillvray, a Canadian Presbyterian missionary of Shanghai who gives her time without salary to edit "Happy Childhood," a Chinese "Everyland" for children. Over 3000 paid subscribers mean about ten thousand devoted readers, and the list is increasing every month.

NEWS FROM MANY LANDS



CHINA

China's President and Opium

THE decision of the Chinese President, Hsü Shih-ch'ang, to burn the stock of opium acquired by influential Chinese from a Shanghai Opium Combine for the purpose of reopening the traffic in China is a matter of praise not only from Chinese but from all civilized nations. The loss of the \$14,000,000 stock, to say nothing of the loss to the government in revenue, and at a time when the country is in financial straits, the loss of popularity among certain official circles personally interested in continuing the traffic seem to have weighed little in the President's mind before the significance to the Chinese nation of the proposed backward step.

This action on the part of China demonstrates a quality of strength in her people that is not adequately grasped by the west. This eradication of a century old vice was not put in force through the issuing of edicts by the government alone but was due to the imperceptible and immense pressure of public opinion—the opinion and belief of millions and hundreds of millions of inarticulate Chinese scattered throughout the vast distances of China, a force imbued with the simple and definite instinct of right.

The racial mind of China is built on simple and on stubborn lines, with a bluntness and honesty that make for character. This primal force was backed by the momentum of hundreds of millions of people, thinking along the same lines.

China's John Wanamaker

MR. MA MING PIU, manager of the "Sincere Department Store" of Canton, has established large department stores in Honkong, Shanghai and Canton. He began business

as a fruit merchant in Sidney, Australia, and is a very broad-minded, far-seeing business man, an ardent advocate of schools for the rising generation, although himself without extensive education.

Mr. Ma organized the Cantonese Non-Denominational Church of Shanghai. He is a member of the Presbyterian Church, and a steady supporter of all forms of evangelistic work. Recently he has given \$50,000 to provide homes for aged preachers, the homes to be open to applicants of all denominations.

A Chinese Naval Study Circle

ONE of the inspiring revelations in these creative days in missions is the animated interest which Chinese students are taking in the relation of Christianity to national and social life. The Chinese Government Naval College in Nanking is one of five such institutions in China. About one hundred trained students are in attendance, and a year ago there was not one Christian among them. But through the wife of one of the students, Lieut. Leland T. Wang, a fine piece of constructive mission work grew up. Lieut. Wang became a Christian and his thorough scholarship and social tact eminently fitted him for leadership. He immediately set about studying the practical application of Christianity upon the social life of the Naval College and soon the Staff donated a room for a Bible class. Sixteen students have now intelligently accepted Christ and thirteen have united with the Christian Church at Hsiakwan.

Missionaries Lead Relief Work

CHINESE confidence in Protestant missionaries was demonstrated when over a quarter of a million dollars was placed in their hands for

flood relief. George L. Davis of Peking, describes the work of the missionaries in administering this fund.

"Heavy rains caused all the rivers to break their banks, and late in September we faced a scene of desolation and a waste of suffering that will rank with the great tragedies of China. Between three and four million people were without homes or food, and their villages were surrounded, first by water, and later by ice. In many places fuel was not to be had."

"It was to save and relieve the victims of this overwhelming disaster that the Christian forces of China united. Although the city of Peking was not directly affected, the Christian missionaries of that city formed a relief society to cooperate with the Christian Committee in Tientsin and the government relief organizations.

"Relief work was divided into several branches. Soup kitchens and refuges were established. Asylums for children and industrial schools were started. Financial support was given in the rehabilitation of the devastated areas, and many hundreds of people were given new land in Manchuria."

Confucian Teacher Gives a Whole School

"YOU pushed me through the door of this new doctrine," said a Confucian teacher in Tientsin to a missionary, "and now you can't drive me out. I want all my students to know about it, and you must help me." This man had been teaching a private school in the ex-German Concession, but has brought his entire school with twenty-five students under the control of the Methodist Mission, introduced the Mission curriculum and is teaching at a salary of \$6 a month. Access to twenty-five pupils with the Christian message, and through them to a whole corner of a growing section of Tientsin, is just such an "open door" as the missionary is always seeking and rarely finds.

For the Evangelization of China

ONE of the most effective though quiet forces operating for the evangelization of China is *The Chinese Christian Intelligencer*, a publication issued by the Mission Press at Shanghai. Nearly seven thousand copies go out every week, to nearly all the provinces of China and to Chinese living in the United States, Canada, Honolulu, the Philippines, New Zealand, Hongkong, Singapore, Burma, Sumatra and elsewhere. A number of copies went to the coolie labor forces in France. During the past year, readers of the *Chinese Christian Intelligencer* contributed \$82,500 to flood and famine sufferers of China.

Gospel Work on China's Waterways

A LARGE proportion of the Chinese population are born, live and die on boats. In Canton there is a water population of 120,000 and in Hongkong some 55,000 never sleep on land. In addition to the innumerable estuaries along the coast of China there are more than 175,000 miles of navigable rivers and canals within the empire. These waterways not only afford facilities for trade, but are used extensively for spreading the Gospel. No evangelistic work in recent years has been more successful among women nor more filled with promise than that carried on by Miss K. B. Evans and a group of Bible women on their gospel boat, *The Good News*, in the waterways about Shanghai. These workers travel from station to station, visiting women in their own homes and holding services for them.

Successful Evangelism

SOME interesting evangelistic methods in connection with country work are reported from Swabue, Kwangtung, by the English Presbyterian Mission. Six days' evangelistic services in connection with one country church were planned, with separate services each day for men and women. Then on four successive occasions the Chris-

tians were visited in their homes and told about these plans. Just before the meeting a poster was put into every house in the town and at the same time a personal invitation given. As a result the attendance was very satisfactory. The preaching was done by preachers in neighboring towns. The subjects centered around Power, the Power of the Gospel, and Personal Responsibility. As a result, fifty-two young men gave their names as being willing to study in a church night-school.

—*The Chinese Recorder.*

Dangers in Rice Wine

SO much has always been said about the opium curse in China that alcoholism has hardly been thought of as a problem. *The Chinese Recorder*, published in Shanghai, comments, however, upon an open letter on the subject of temperance recently addressed by the Canton Missionary Association to the Christian public of South China, calling attention to the injuries resulting from alcoholic beverages, especially the so-called rice wine (which is really rice whiskey) that is used even at the Communion service. This letter points out that a large number of diseases treated in the hospitals are attributable to alcoholic beverages. Rice wine, it is said, contains only 5 per cent less alcohol than whiskey of the usual strength, and is four or five times as strong as beer or foreign wines. The letter points out the danger that this stimulant may take the place of opium, and that as a matter of fact opium is the less injurious of the two. One serious element in this situation is that alcoholism is deeply rooted among the leaders of the churches, pastors and teachers being included among its users. The letter urges that a crusade for prohibition be started by the preparation and circulation of temperance literature, the giving of temperance addresses, and the establishment of total abstinence societies and the exclusion of all men and women addicted to the use

of alcoholic beverages from the ministry and from mission service.

A Picture From Life

MISS SARAH E. HOPWOOD, of St. Agnes' School, Anking, China, has contributed to *The Spirit of Missions* some so-called "Thumb-nail Sketches" of her work, from which the following is quoted:

"The sudden silence in the room caused the foreigner at the principal's desk to look up questioningly. At her elbow was a small apparition seemingly sprung from the earth itself. It was a girl—such a girl—stunted, her black hair straggling across her tear-stained face, her one garment slipping from shoulders bruised and blackened by some cruel beating; her legs bare and smeared with country mud, and in her eyes the look of a death-stricken animal. 'Please, teacher'—a silence broken by hoarse breathing and a hoarse cough—'I have come many miles. My father wishes to sell me. I have worked. My mother and I have worked. We have saved this. I wish to learn; some day to teach, so that my mother may rest.' Something in the foreigner's face appalled the child. 'Ah, teacher, teacher, say it will be enough. I have worked!' And the misshapen little heap of rags collapsed at the teacher's feet, still holding out her all, her treasure—seven dollars and fifty cents to pay for six years' schooling. And there were sixty-five girls already, in quarters inadequate for forty. What did the foreigner do?"

JAPAN-CHOSEN

Will Buddhism Die with Militarism?

DR. DANJO EBINA, veteran and leading Japanese Christian pastor of Tokyo, suggests that Buddhism is doomed to die a natural death when militarism is banished, since both are non-democratic in their character. Dr. Ebina believes that Christianity, the religion of brotherhood, will become the religion of Japan. "I am exceedingly glad that Japan is participating as an ally of the great

democratic nations in this war," said Dr. Ebina at a Conference of the Federal Council of Churches in Japan in Karuizawa last year.

"At the beginning of the war some Japanese regretted that Japan was not an ally of Germany. Yet in spite of her militarism and her imperialism, Japan has been on the side of the democratic nations.

"The greatest crisis in Japanese history is impending. The defeat of German militarism and imperialism on the battle-fields of Europe will mean the defeat of these doctrines all the world over. These two "isms," as you know, have been the greatest hindrance to the spread of the gospel in Japan. Because missionaries, pastors and evangelists have been regarded as opposed to militarism, they have been regarded as enemies of Japan."

Christianity an Open Sesame

CHRISTIANITY has not only opened a wonderful spiritual world to new believers in heathen lands, but it has also proved the open sesame to a hitherto unknown material world. One old Korean hatmaker named Yi did not know his letters before he became a Christian, but he learned them in order to read his Bible. He soon found that reading brought many things to him of which he had before heard only by rumor, and he subscribed for "Christian News," which gave tidings of the great world beyond the five seas. What he learned from the paper only whetted his desire for knowledge, and Yi's next purchase was a geography. Over this book he pored for hours, straining his eyes over the maps and descriptions in the evening after his day's work was done. And F. S. Miller of Chongju tells how eager the old hatmaker was to pass on the information he so toilsomely won. Mr. Miller says:

"One day the 'Christian News' told of a war in Colombia. That was interesting. Yi put on his straw san-

dals and carried the paper down to the village school. 'Here is some news of a war in Colombia.' 'Where is Colombia?' asked the school teacher. 'In South America.' 'Where is South America?' 'Wait till I bring my geography.' And in a few minutes Yi had spread out his map and was giving the village teacher his first lesson in primary geography."

The Continent.

Offered His Baby in Payment

MEDICAL missionaries have many strange experiences in the course of their work which seem almost incredible to the ordinary physician at home. Dr. Garfield Anderson of Korea cites an instance of this kind:

"A man with a serious malady," he says, "that distended his abdomen with fluid and caused his legs to swell enormously, came a distance of over 1,000 miles, walking at the rate of 12½ miles a day, carrying a box of merchandise and a one-year-old baby on his back. He was exhausted, discouraged and penniless, and fearing to be refused treatment if he had nothing to offer in payment, asked us to take his boy and raise him as our own. We treated the man, relieved his distress by removing a couple of bucketfuls of fluid from his abdomen, and sent him away rejoicing in a new lease on life, and in the possession of his baby. This is but one of many extraordinary cases that come to us."

Thorough-Going Korean Leaders

IN the town of Syenchun about one out of two persons is an active Christian. Apparently all are intent upon making their Church what it should be—first an institution for teaching God's Word and saving souls; and second an example of better living and good citizenship. The church buildings are well cared for and the orderly and business-like manner with which their meetings are conducted is impressive.

The General assembly of the

Presbyterian Church of Korea held its seventh annual meeting recently in Syenchun. There are 179 commissioners in the Assembly, sent from the eleven different presbyteries. Of this total, sixty-seven are Korean pastors, sixty-seven are Korean elders and forty-five are foreign missionaries. These commissioners represent about 2000 churches and about 150,000 Christians. The missionary no longer leads in these meetings, for the Korean pastors conduct the business in a most capable manner.

The Presbyterian.

INDIA

Constructive Evangelism in India

THE American Arcot Mission has been at work in South India for more than sixty years. Last year the South India United Church inaugurated an Evangelistic Forward Movement, centering about Vellore, Madras Presidency. The various Councils of the Church were called upon to organize their forces for a ten per cent increase in the number of converts won to Christ each year. When a report meeting was held to find out how the work had developed during the last twelve months, it was shown that almost every pastorate had gained over twenty per cent, and in some cases the gain was over thirty per cent. The average increase for the entire field was twenty-two per cent. This result was achieved almost wholly by native Christians, though the Mission workers did much to help.

One important feature of this Forward Movement is that it did not reach out into new and untouched territories, but served rather as a strengthening measure in existing churches. It is interesting that in the Arcot district there are more Bible study classes and more prayer circles than in any other district. The Movement shows how valuable is a definite objective, and is a remarkable testimony to the worth of voluntary, personal effort in extending the Kingdom of God.

Fighting to Overcome Honesty

"PLEASE do not come here for two weeks. We like to have you come, but you see the next two weeks is our special time for thieving and your Jesus message makes us desire to be honest. If you come, we shall not have the courage or desire to steal." This was the tribute paid to the Gospel teaching by some Ahir people of Ballia, India, of robber tendencies.

Food or Famine in India

MR. SAM HIGGINBOTTOM, superintendent of the Agricultural Department at Ewing Christian College, Allahabad, writes that an unprecedented number of students have applied for admission to the farming courses and many have had to be refused for lack of room. One very old man and his grandson have joined the Freshman class together. India needs only demonstration and leadership to enable her to help feed and clothe the whole world; for she has both the climate and the soil, as well as the agricultural workers.

Mr. Griffin, a member of the staff at the College, is endeavoring to get out large numbers of his improved plow which will go far toward outweighing the ignorance and backwardness of the Indian farmer. It can be drawn by their underfed oxen, can be repaired by the local blacksmith, is cheap and lasting. It is well to remember that all these improvements are the gift of Christian Missions to India. If the methods of the Mission farm could be put in practice all over India, the poor Indian tiller of the soil could be free from despotic circumstances and the terror of famine which always hangs over him.

Where Poverty Leads to Suicide

A METHODIST missionary of Ballia, India, writes that the Government has taken over the woolen mills and weaving establishments in order to supply the needs of the soldiers, and that consequently

the price of cloth had been doubled and in some cases quadrupled. The result has been that the poor, accustomed though they are to wearing a minimum of clothing, can no longer buy even that minimum. A statement which appeared in *The Calcutta Statesman* was verified by Rev. C. F. Andrews and read as follows:

"Many a man in utter helplessness is wearing worm-eaten bed sheets, torn mosquito nets, gunnies, etc., to keep himself from nudity; and in some cases men have committed suicide to escape these humiliations. Numbers of families own a piece or two of cloth jointly, the male members using it in relays whenever they go out. The fate of the women is even more deplorable. Literally dressed in rags, they have to remain all the twenty-four hours within the four walls of the inner house, and they must be watchful to take cover either in a secluded corner or in some dark place, if a male member comes in. This they have to do to hide their practical nakedness."

More Teachers for India's Children

THE Bureau of Education of the Methodist Church, which is investigating the child labor situation in India, has found that in 1916, the number of children in factories was 15,780. A few factory owners are making an effort to better the conditions under which child laborers work, but the great majority of factory and tea house owners oppose all educational movements, because they know that a more universal enlightenment will do away with economic serfdom for little children. Another hindrance to compulsory primary education is the objection of parents, who need the pittance their children earn, and who not only fear that education will deprive them of this source of income, but that it will make their children feel above manual labor. The Methodist Centenary leaders are planning to place thirteen hundred primary teachers in the India field to meet in some measure

this great and pressing need of elementary education.

What Does India Want?

WHAT the much-discussed subject of self-government for India really means to the great mass of the people is presented by a writer in *Asia*, the journal of the American Asiatic Association, who says:

"As for what the masses of India want, no one knows. One of the Indian judges of the High Court, a man of great acknowledged leadership, an ardent nationalist, said to me, 'It is very difficult to know the mind of India. At the top there is a very thin layer of people who have received an English education. Even we do not know what the people are thinking about; much less does the government know.' One has to remember that 280,000,000 out of the 315,000,000 people of India live in villages which average only 290 people to the village. These people are engaged in a life and death struggle against starvation, with the odds often heavily against them. They are more than ninety-five per cent illiterate in the sense that they cannot write a letter to a friend, even in their vernacular, and read his reply. One wonders on going into these villages and seeing the impoverished lives of the inhabitants, whether they even know that there is such a place as India."

Tamil Evangelistic Society

THE Calcutta Tamil United Evangelistic Society was founded three years ago to promote unity among Indian Christians, to deepen their spiritual life and to cultivate missionary interest. Some opposition was encountered at the beginning, but now the work is well established.

Regular temperance campaigns have been organized to combat the drink foe, a Bible class is conducted with marked success and a live debating club attracts non-Christians. A Tamil lyrical address by Rev. H.

A. Popley proved how powerful an influence music possesses to reach Indian hearers. Lantern lectures, social purity lectures, a music club and a reading room are other activities. *Indian Standard.*

Basel Mission in South India

THE churches of the Basel Mission in Malabar recently decided to unite with the South India United Church, and the Church of the Khassia and Lushai Hills, connected with the Welsh Mission, has agreed upon union with the Presbyterian Church. These churches have a rich heritage of usefulness, and in the new relationship the leaders desire to launch an enthusiastic evangelistic movement in Malabar. A beginning has been made by a group of young men who have pledged themselves to become volunteer helpers. The Thiaris are ready to respond to religious appeals, the Nairs can be reached one by one and the depressed classes are eager to find a Gospel.

H. A. POPLEY.

MOSLEM LANDS

Famous for Truth Telling

A YOUNG man in Syria not long ago received a letter from a friend in America containing treasonable remarks about the Ottoman government. He was immediately haled to court and tried as a traitor to his country. The court was entirely Moslem, while the boy was Christian, and he seemed to stand no chance at all. The young man said that he knew nothing about the contents of the letter before receiving it, but his assertion was received with sneers. Then the judge asked him where he came from. The boy answered that he was a student in the Syrian Protestant College. Instantly the presiding officer turned to his court and said: "We do not need to go further in this case. The boy comes from the Syrian Protestant College, and the boys from there tell the truth."

Hero Worship in Arabia

WHEREVER the Shiah sect of Mohammedanism is found an annual celebration is held to commemorate the death of Hussein, grandson of Mohammed and one of their religious heroes. Mrs. Paul W. Harrison, in *Neglected Arabia*, describes such a celebration which took place in Bahrein. Every strictly orthodox Shiah wore black clothes for the entire month of Meharram, and draped his house in black. Readings were held in the homes throughout the town, the sufferings and death of Hussein being the theme. On the ninth day, a bier, gaily decorated, was carried through the streets, followed by men and women beating their breasts and wailing—this in honor of a nephew of the hero, slain on the same day. The culmination of all these demonstrations was reached on the tenth day, when religious zealots, anxious to win a good reward in the next world, took part in an elaborately planned parade. Companies of men brandishing swords and occasionally gashing themselves on the forehead, chanted "Oh, Hussein! Oh, Hussein!" These men wore new white garments in order to display the blood from their wounds to the best advantage. The main part of the procession was made up of men and boys representing different relatives of Hussein, and following these were horsemen representing Hussein's assassins, all endeavoring to kill another horseman who was Hussein's brother. On another horse rode Hussein's son, ingeniously attired to give the appearance of a sword being thrust through his head. Then came men carrying biers, supposed to contain bodies of various relatives, and most important of all, the bier of Hussein himself, draped in white and perched on it a pure white dove. To make the beheading more realistic, a man lay on the bier with his head out of sight and where the head should have been protruded the neck of a

freshly slaughtered animal, which at the beginning of the performance spurted blood in most ghastly manner. The procession wound up with two companies of men beating their breasts and crying, "Oh, Hussein! Oh, Hussein!" Thus ended the celebration commemorating the death of a hero of a religion which drags its followers to a moral and physical plane of living that is almost unthinkable.

Missionary Shock Troops

WHEN Secretary Josephus Daniels recently cited the U. S. A. marines for distinguished service in Belleau Wood he closed the citation with the words:

"More than faithful in every emergency, accepting hardships with admirable morale, proud of the honor of taking their place as shock troops for the American legions, they have fulfilled every glorious tradition of their corps, and they have given to the world a list of heroes whose names will go down in all history."

The missionaries might well be called the "shock troops" of the Missionary Army occupying these outposts. Some have laid down their lives in holding their posts, but their names and all they have done will go down in missionary history.

Since the surrender of Turkey there are practically 3,950,000 destitute Armenians, Greeks, Syrians and others in Asia Minor, the Caucasus, Syria and Mesopotamia, who are accessible to relief funds which have been administered by missionaries and others—the "shock troops" during the years of the War, and which are being administered today, and which will need to be administered in the immediate future.

The American Committee for Armenian and Syrian Relief are hoping and expecting, with the cooperation of the State Department to secure one or more government colliers or transports, on which can be sent from 100 to 300 doctors, nurses, agricultural experts, sanitary engin-

ers, mechanics and other technically trained men to assist in this work of rehabilitation. The company will include a considerable proportion of teachers, doctors and others formerly resident in Turkey and familiar with the language and conditions.

The Armenians in this country are doing their share in this work. Over \$2,000,000 have been contributed by Syrians and Armenians in America through the Presbyterian Board of Foreign Missions.

Some Fruits of Victory

DR. JOHN H. FINLEY considers General Allenby a worthy successor of Joshua. When General Allenby received a despatch from his Chief of Staff on September 20th he said: "The battle of Armageddon has commenced. It is the dawn of the thousand years of peace." The terms of the armistice signed on November 11 included the surrender of Mosul and the evacuation by the Turkish troops of Northwestern Persia and the Caucasus as well.

In driving the Turks out from the Caucasus, it is again possible to open up communication with Northwestern Persia, which has been pretty well cut off from the world for nearly four years. For a long time no mail has come from there, and what has come through has only been by private messengers, some of whom have been robbed and killed. One recent package of letters was brought out by an English aviator, who kindly went over Urumia to see what had become of the isolated band there, and carried their letters out.

The opening of the Caucasus will also mean a chance to provision Urumia and Tabriz with the many necessities for lack of which there has been great suffering.

The fact that the English troops are in Hamadan, and that a small contingent was recently sent to the help of Urumia,—arriving, however, a week too late to avert the awful flight of nearly all the Christian population—shows that they are in a

position to move in and help restrain the present lawless elements. The bitter feeling between the Moslems and Christians who have aroused all of this enmity, by daring for the first time to stand for their lives, must in some way be allayed if these two peoples who have for centuries lived together in peace, are to continue their relations to each other. The people, weary with years of disorder and all the losses that have followed them, would gladly welcome outside help.

Industrial Work for the Syrian Mission

NOW that General Allenby's victory has freed the whole of Syria from Turkish oppression, the British Syrian Mission, founded in 1860, is making an urgent appeal for help in reestablishing their work. The Mission buildings must be restored and equipped and simple forms of industrial work should be established—hand-loom weaving, rug making, etc. Several of the missionaries are qualifying themselves to train the women in these industries.

Among the thousands of Syrian women widowed by the war, there will be many spiritually fitted for the vocation of Biblewomen. The Committee is making plans for the establishment of a Biblewomen's Training Home at Damascus, where carefully chosen women will be trained for the work of carrying the Word of God into the homes and harems of the land.

Modern Martyrs

REV. CHARLES A. DANA and Dr. William S. Nelson, missionaries of the Presbyterian Board in Syria were imprisoned by the Turks because of their activities in distributing Red Cross supplies to the Armenians. The story of their sufferings was told by Mr. Dana to a correspondent of the Associated Press:

"On Nov. 19, 1917, after all the records and correspondence of the Presbyterian Board were seized by

the Turkish police at Beirut, I was imprisoned for a week and then ordered to leave the city, without any explanation being given. With my wife and child I started for Constantinople, traveling in open cars and filthy cattle trains, exposed to the bitter weather.

"At Karaman our train was stalled for three days and nights. We had no food or means with which to keep warm on a plain covered with two feet of snow and in a temperature below zero. Thirty-two persons on our train were frozen to death.

"I offered \$2,000 for a camel transport to Konia, a journey of three hours. This was declined as not being a sufficient amount. My wife and child have not recovered yet from the terrible ordeal.

"After living in Constantinople six months I was thrown into a secret prison at Stamboul with thirty criminals, some of whom were chained to the walls. Neither food nor water was procurable. Afterwards I was sent to the military prison, where I was kept until Sept. 3, my cell-mates being an insane Turk and an Egyptian spy. The madman tried twice to cut my throat while I was asleep."

The Continent.

AFRICA

Sunday-School Work in Egypt

SHEIKH METRY DEWAIRY, who was recently called to assist Rev. Stephen Trowbridge as Sunday-school field worker for Egypt, is making a personal study of the Coptic Bible classes and Sunday-schools in Cairo. From this he will extend his survey to include the beginnings of Sunday-school effort in the Orthodox Coptic churches throughout Egypt. Since his father was an ordained Coptic priest, honored among a wide circle of friends, Sheikh Dewairy has an entree to any of the Orthodox Coptic churches. One of his aims is to educate the priests to an interest in systematic Bible study, and to organize groups of children for lectures and the begin-

nings of class work, led by intelligent young college men.

New Movement Among Moslems in Abyssinia

THROUGH the Swedish Evangelical Mission a remarkable religious movement is reported from the interior of Abyssinia. This has taken hold of the Moslem population, so that in the last six years some 10,000 have been baptized into the Christian Church. The apostle of this movement is an ex-Sheik, Zaccaria, who has changed his name to Noaye Kristos, a person of great influence in Sokoto, in the Amhara country where he lives. The movement has sprung from Scriptures distributed by the British Bible Society in Abyssinia, and is evangelical in character. Indeed these new Christians are so dissatisfied with the dead forms of the Coptic Church that they are organizing classes for Scripture study and have mobilized some 500 men, who are serving as teachers.

The Christian Express.

The Bible in Zande

IN the very heart of Central Africa there is a region where the frontiers of three enormous states—Belgian Congo, French Congo and the Anglo-Egyptian Sudan—come together. This is the home of the Azande, black savages numbering some 300,000 and sometimes called "Niam niam" (flesh flesh) on account of their cannibalism. Three or four missions have approached them from different points of the compass and representatives of the Africa Inland Mission and the Church Missionary Society have now undertaken to translate the Bible into Zande. A good start was made in the compilation of a grammar and vocabulary of about 1,000 words by a Frenchman named Colomberoli, working with an interpreter.

The Azande are a virile race, intelligent and progressive, and the printing of the first Gospel in their native speech is a momentous event.

A Missionary Physician in West Africa

DR. LUCIUS E. SMITH has been the only missionary physician at Benito, West Africa, for a year and the report of cases treated by him during that time fills one with amazement at the possibilities of human endurance. During the twelve months Dr. Smith cared for 10,859 individual cases and made 301 outside calls. One midnight summons required an eight-mile walk in the rain. One hundred and eighty-three operations were performed, including eighty-three major operations, two of them performed with the thermometer at 110°. One patient came from 650 miles distant and another, a very old man, walked continuously for sixteen days to reach the hospital.

Adjusting Personal Property

REV. W. C. JOHNSTONE, of Elat, West Africa, relates some of the experiences a missionary to Africa may have in straightening up the "personal property" entanglements of natives who accept Christianity. One of the head men became a Christian a short time ago, and as he had forty-seven wives it took some time to get his affairs adjusted. At a recent communion service at Ngomeden, four men with from two to six wives apiece, wished to become Christians. One who was the possessor of six wives had not a single child, which made his problem easier to solve, as the men usually wish to put away all the wives who have children and take a new one without children. Another said he would give up trying to be a Christian rather than keep the wife who had three little children. There is much patient work for a pastor to do in such conditions.

The Effect of the Gospel

THIS is the testimony of an African native to the work of the Gospel among the fierce Ngoni tribes:

"As I saw men with scars of spears and clubs on them, I marveled exceedingly. And then, at the

Lord's table, to see these people sitting there in the still quiet of God's presence, my heart was full of wonder at the great things God had done."

Encouraging Signs in Angola

THE steamship "City of Athens" carried nineteen new missionaries of the Africa Inland Mission to work in Northeast Belgian Congo. At Loanda, the boat waited while the missionaries dedicated a new church. The building was quite a fine one, and though it has a large capacity, many people were unable to gain entrance at the dedicatory service. Many Portuguese Christians were present and the occasion was most inspiring. An interesting event at the close of the service was the burning of fetishes which had been brought in quantities by those who had abandoned their superstitious faith in them. From fifteen hundred to two thousand people witnessed this ceremony of burning. One great need in this field is literature. The people are begging for something to read.

NORTH AMERICA

A Khaki Theological School

A KHAKI Theological College is being provided, at the request of the Khaki University for Canadian overseas forces, for the continued training of students for the ministry, and for other forms of Christian service in the churches of the Dominion. The initial teaching staff consists of representatives of the Anglican, Congregational, Methodist and Presbyterian Theological Colleges, while additional instructors may be drawn from other Colleges of different denominations. Comprehensive courses of study have been drawn up to suit the attainments of the men and the time at their disposal. Recruiting new men for the ministry will also be carried on by members of the staff, who will have a great opportunity of enlisting additional students.

The Canadian Churchman.

Americanizing the Foreign-Born

TO discourage the formation of further varieties of "Little Italy," "Little Poland," such as have grown up in great American cities, is a part of the policy of the Methodist Board of Home Missions. A foreign-speaking church is a necessity in the initial stage of work among newly arrived immigrants, as it furnishes the only avenue of approach and is the surest method of inspiring confidence and establishing sympathy; but it is the aim to have English used increasingly, and to promote the teaching of English. Foreigners may also be reached by the English-speaking church, which has workers with a knowledge of the foreign language. There is Bohemian work in twenty of the English-speaking churches of Nebraska, while various churches in New York, Chicago, Scranton, Pa., and Cleveland, Ohio, are carrying on this work with notable success.

Church Homes for Enlisted Men

THERE is in process of formation in Chicago among the men who for a year or more have been conducting Bible classes at Great Lakes Naval Training Station, an organization to see that sailors and soldiers returning from the war are placed in a church which will welcome them. It is the hope of the founders of the movement that arrangements will be made in most of the towns of the country, so that returning men will be connected definitely with a local church. J. O. Morris, a Chicago lawyer, is sponsor for the idea and with a small committee is formulating preliminary plans. It is recognized by those back of the project that many of the churches of the country have not been touched by the enthusiasm for practical religion with which young men have been in contact with abroad. It is hoped to seek out the various churches of all denominations which will give the soldiers and sailors an enthusiastic church home. In some communities the Y. M. C. A. will

be able to do this work, but in other places it is felt that there should be a special committee whose particular work will be the placing of all the soldiers in active church work of the denomination they prefer.

The Continent.

Building Ships and Men

A YEAR ago Hog Island, in the Delaware River, near Philadelphia was all that the name implies. Now pigs have been replaced by ships, and the Island is productive on a gigantic scale instead of being an unprofitable marsh land. A Jewish rabbi, a Catholic priest, and Dr. John Watchorn, Secretary of the Methodist City Mission Society of Philadelphia, share the task of ministering to the spiritual needs of the thirty-two thousand men that swarm through the yards each day. Among these workers are Chinese, Hindus, Mexicans and Negroes. Dr. Watchorn does not confine his services to a weekly talk. He shares in all the interests of the men, visits those in the hospital and in every possible way is a living exponent of the gospel of brotherhood and good citizenship which he

Now that peace has come, Hog Island will not return to marshland. The Government will keep on building ships, a fleet for permanency to carry American trade and represent American ideals. And along with them the pastor, who once built ships himself, will strive to build character in the manhood of the shipbuilders.

Publicity for the Ten Commandments

THE International Reform Bureau is having great encouragement in its efforts to have wall charts of the Commandments posted in schools, courts and industrial plants and on the outside of churches. The chart omits the numbers on which religious bodies differ, and which are not shown in the Bible. The

text is from the King James version, which is satisfactory to all religious groups. The school boards of Washington, D. C., Wichita, Kansas, York, Pa., and Louisville, Ky., were the first to accept the charts for schools. Wilkes-Barre is one of the large cities in which the school board has since accepted the Bureau's proffer of Commandments for school rooms. Washington, Pa., was first in accepting them for courts; Pittsburgh, for industrial plants, and Greensburg, Pa., for the outside of churches. The movement has been cordially approved by the American Bible Society and by organizations and individuals representing many denominations. The charts have been shown to several Catholic prelates who have said, some of them in writing, that they will make no opposition to the plan.

Mission Work for Negro Missionaries

THE relevance of having the Negro churches of America maintain their own missionary work in Africa, and eventually come into the responsibility of evangelizing the continent has long been recognized. One difficulty has been in the matter of sufficient funds, for in order that these churches should feel the work to be essentially their own they should not only furnish the missionaries, but assume their financial support. Definite steps towards this end have now been taken in an agreement entered into by the American Board, the Negro Congregational churches and the American Missionary Association to raise a fund sufficient to support a group of missionaries selected from the 150 Negro Congregational churches of America, and to apply toward their initial equipment certain funds now at the disposal of the Association. The first missionaries to be appointed under this agreement are Rev. and Mrs. MacDowell of Chattanooga, Tenn., both graduates of Talladega College. They have recently sailed for Africa.

Church Unity in Vermont

SINCE May, 1917, a period of nineteen months, twenty-two unions and federations of churches have taken place in Vermont. Nine towns have been turned over to the care of one Protestant church; fourteen ministers have been released for service elsewhere; fourteen ministers are receiving a more adequate salary; nineteen hundred dollars of home missions money have been freed for use in more needy fields; average church attendance has increased and large numbers of "outsiders" have been enlisted in Christian work.

The method of federation employed in fourteen of the above mentioned instances was that of an exchange of fields—one denomination withdrawing from a given field in favor of another denomination which, in turn, leaves another field to the first denomination. This exchange is made only with the consent of the community.

Such a work as this has important bearing upon the relation to the church of the young men returning from the war, who have become accustomed to a religion which expresses itself in practical ways.

Schools for Mountaineers

THE Yancey Collegiate Institute of North Carolina is typical of the thirty-seven schools which the Southern Baptist Church has established for mountaineers. Its superintendent, Dr. Albert Brown, says that when he started out to raise the \$3000 needed to found this school he was told that the people would never give such a sum for education. On the contrary, men without a dollar gave a cow or a colt; women who had never once seen a school gave wool or chickens, and children gathered herbs and chestnuts for the cause. Later, the people of the community gave \$5000 in addition and now the property is worth \$45,000. As for the results, one must travel over the country and see the trans-

formation in homes, on farms and in the churches. But most significant of all is the changed attitude toward whiskey. When North Carolina voted on prohibition so great had been the revolution of sentiment that only eleven men in Yancey county voted against prohibition.

A Successful Experiment in Milwaukee

FIVE members of the Polish Methodist Church of Milwaukee are devoting all their time to Christian work within the Church; two of its young men are studying for the ministry and three young women are giving their time to the Church's social service program. This is the outstanding result of a missionary experiment begun ten years ago in a congested Polish quarter of Milwaukee. The first years of the experiment were beset with difficulties, due to the opposition of Catholic influence, but steadily prejudice has been overcome and the church has gradually come to be a vital force for good in the Polish community of Milwaukee. It has a membership of seventy. Services are conducted in Polish, Sunday school in Polish and English and the Epworth League wholly in English.

A "Sunday House" for Rural Church Goers

THE "Sunday House" is the newest invention in Southwestern Texas, where people live on large ranches and ordinary church attendance is impossible. These people are, however, spiritually-minded, and depend much upon their church life. The "Sunday House" is the solution. The head of each household maintains a meagerly furnished but comfortable house near the church, and every Saturday afternoon there is a continuous procession of conveyances, carrying the families from children to grandparents, with food for man and beast. Sunday-school, eleven o'clock preaching service, Epworth League, missionary society and evening service all find the en-

tire family in prompt attendance, and early on Monday morning the long procession wends its way back to the week-day home, refreshed and invigorated for the coming week.

Orientalists in Utah

JAPANESE Christians in Ogden, Utah, have rented a small room for preaching services and are planning to furnish it. They have promised to supply thirty dollars a month for mission work. Twenty Christian Japanese in Salt Lake City are rejoicing that they are to have a mission and have subscribed thirty-five dollars a month towards its support, in addition to furnishing a parsonage for the pastor, who will have the care of both these fields. The two organizations will be called "The Japanese Church of Christ in Ogden and Salt Lake City." About 6,000 Japanese live in this intermountain region.

Canada's Economic Perils

DRASTIC and revolutionary resolutions were adopted in the report of the Committee on Moral and Social Reform, and it is indicative of Canadian sentiment that this report was accepted unanimously and without any important amendment. A few extracts from this report indicate its sweeping character:

1. The present economic system stands revealed as one of the causes of the war.
2. The war has made more clearly manifest the moral perils inherent in the system of production for profits.
3. The demand of workers for human conditions of living, combined with the unfulfilled, often forgotten, but undying ethics of Jesus Christ, requires nothing less than a transference of the whole economic life from a basis of competition to one of cooperation and service.

—*The Congregationist and Advance.*

LATIN AMERICA

Coordination in Cuba

THE "get together" and "work together" spirit is growing among Protestant missionaries in Cuba. Mr. Sylvester Jones, Secretary of the Committee of Conference in Havana, has offered his office as a clearing-house for plans and movements. The Committee has been able to meet in large measure the demand for religious literature and printed helps in church and Sunday school work. Plans are now under way for supplying the general public with religious reading matter. The Book Depository has a growing list of volumes on Missions, Temperance, Bible Study, Biography, Methods and Recreation.

The Sub-Committee on Social Work has taken initial steps for a Temperance and Anti-Gambling Campaign, which will include medal contests.

A number of joint efforts have been undertaken, such as union Thanksgiving services, union summer services and union monthly meetings of English-speaking ministers in Havana.

Food and Strong Drink in Guatemala

"WHY permit distillers to ship to foreign countries the liquor they may not sell in America?" is the pertinent query of the editor of *Guatemala News*. The recent amendment to a food bill prohibiting the manufacture of liquor during the period of demobilization of our army specifically makes an exception of liquor for exports. This would allow the sending of demoralizing drink, which has been excluded from this country, to be unloaded on Guatemala and other countries, where American missionaries are laboring to raise the level of living.

A Buenos Aires Bible Class

SIXTY men at the morning session of a Bible Class in Argentina is one of the gratifying features in the development of the work in the First

Methodist Church of Buenos Aires. The class was begun several months ago under the supervision of Jay C. Field, a Y. M. C. A. Secretary, and it has grown steadily. The leader is now W. H. Spencer, the representative of a New York business house. Many British and American men as well as Argentinians attend and join in the discussions of popular and current topics in their relation to Bible teaching.

GENERAL

World Sunday School Plans

LEADING educators of Athens who have been visiting America with the Metropolitan, or Archbishop of the Greek Orthodox Church, stated that they would welcome the coming of a Sunday-school Commission to Greece. In that country, religion and morals are taught in the public schools, and the visitors had many questions to ask concerning the methods and success of our Sunday-schools.

Inquiries are also coming from Russia as to American Sunday school methods which may be adopted by the Greek Church of Russia in the very urgent work of religious instruction in that vast country. Plans are taking shape for a great assembling of the Sunday-school forces of the world in Tokyo, in 1920 and it is probable that a series of evangelistic meetings will be held in Japan, and possibly China, Korea and the Philippines, preceding the Tokyo Convention to be held in May, 1920. The last World Sunday School Convention held was in Zurich, Switzerland, in the summer of 1913.

A Moslem Good Samaritan

AN English missionary was giving the Bible lesson on the Good Samaritan to some boys in a Moslem town. The boys were full of praise for the Samaritan. "But we came to the end," says the missionary, "'Go, and do thou likewise.' I said, 'Now look here, boys, what are you going to do?' They said

they would think about it. This was the result. We had had a good deal of snow that winter, and a number of the very needy people died of cold and hunger. Those boys went down to the back streets of the city, and found a poor widow with three children. She had no money, no fire, and no food. The boys said: 'If you will come up to our school every day at noon we will give you something to eat.' The woman would not believe them, because, you see, she was only a woman. But at last, when her children were at death's door, she determined to see if those boys really meant what they said. She came up to the school, and she got a good meal for herself and her children. The next day they gave her another good meal, and the staff gave her charcoal. They went on doing it the whole winter. Those boys took it in turn every day, to *give up their own dinner* to feed the poor widow and her children. If you could only know all the prejudices that had to give way in the doing of that, you would feel it was worth while teaching the Bible in a school for Moslem boys."

OBITUARY NOTICE

Rev. H. A. Walter of India

REV. HOWARD ARNOLD WALTER, the Secretary of the National Council of the Y. M. C. A. for India, died in Lahore, India, early in November, 1918. Mr. Walter and his family had been engaged in missionary work in India for five years. He had given much time to the study of Islam and had spent several months in Egypt. Last year also, en route to India, he had spent some months in Japan in research work and the study of missions.

Mr. Walter had completed several books on missions and just before his death had started upon what he hoped would be his masterpiece. Of his many poems the one below, entitled "My Creed" has received highest praise.

MY CREED

I would be true,
 For there are those who trust me;
 I would be pure,
 For there are those who care;
 I would be strong,
 For there is much to suffer;
 I would be brave,
 For there is much to dare;
 I would be friend of all—the foe—the
 friendless;
 I would be giving and forget the gift;
 I would be humble,
 For I know my weakness;
 I would look up—and laugh—and
 love—and lift.

Rev. Charles Jukes of Madagascar

REV. CHARLES JUKES, a veteran missionary of Madagascar, who died November 3, 1918, in his seventy-eighth year, went out to this field from England in 1866. He was appointed to the charge of Ankadibevava, where he continued to work for more than thirty years. When Madagascar came under French rule his charge was transferred to the care of the Paris Missionary Society and Mr. Jukes returned to England, where he traveled much in the interests of the society.

Rev. J. Wilbur Chapman, D. D.

THE well-known Evangelist, Rev. J. Wilbur Chapman, D. D., vice-chairman and Executive head of the New Era Movement of the Presbyterian Church, died in New York City December 25, following an operation which was the third he had undergone within the past two years. Dr. Chapman was born in Richmond, Indiana, in 1859. He was a graduate of Lake Forest University and Lane Theological Seminary, and in 1882 was ordained to the Presbyterian ministry. Twenty-five years ago he took up his evangelistic work and during this time he made more than one tour of the world, holding revival services in many different lands. In 1917, Dr. Chapman was elected Moderator of the General Assembly of the Presbyterian Church, a position which he held until May, 1918. He was the author of a num-

ber of theological works and was highly esteemed for his ability as a preacher and his warm heartedness.

Dr. John Wherry of China

AFTER over half a century of service as a missionary in China under the Presbyterian Board of Foreign Missions, the Rev. Dr. John Wherry died at Peking, China, on Thursday, January 2d. Dr. Wherry was nearly 80 years of age and after eighteen years of work, had just completed translating the Bible into classical literary Chinese. He was graduated from Princeton Theological Seminary in 1861, and, after preaching in camps during the civil war, went to China. All but a few years of his life had been spent in that country, where he was highly respected and greatly loved.

Rev. James Cohen of Safed, Palestine

JEWISH missions and Hebrew Christians sustained a great loss in the tragic death of the Rev. James Cohen, a victim of Turkish cruelty. *The Missionary Record* of the United Free Church of Scotland reports that the last message received from him was sent through a British prisoner of war in the Taurus Mountains, stating that he was obliged to leave Safed and was endeavoring to make his way to Constantinople.

Mr. Cohen was born in Russia, but as a boy was taken to Safed, where he became a pupil in Mr. Cristie's evening school. After a period of instruction he was baptised in Tiberias by the late Rev. James Souta in 1895. This was, so far as known, the first baptism on the shores of Galilee since the days of Constantine. He had to face much opposition, and for nine years after his confession of faith his father refused to see him. After training in the Syrian Protestant College at Beirut, he was appointed evangelist at Tiberias and in 1912 was ordained to the ministry by the Presbytery of Sidon.

THE MISSIONARY LIBRARY



Rising Japan: Is She a Menace, or a Comrade to Be Welcomed to the Fraternity of Nations? By Jabez T. Sunderland, M. A., D. D. xi, 220 pp. New York: G. P. Putnam's Sons. \$1.25. 1918.

The author was Billings Lecturer in 1913-14 in Japan, China and India, and thus gained first-hand information used in this volume. If one were to regard this discussion as telling "the whole truth," as well as "the truth and nothing but the truth," the question of his subtitle would be answered emphatically in favor of comradeship in the fraternity of nations. All who have written before as dissentients would be under the suspicion of being liars, and Japan would be the paragon of nations, despite the author's modest disclaimer of having proved that to be true.

Japan has undoubtedly been misunderstood and unfairly treated in the past. She is most that the author claims for her in civilization; she is less of a menace—if any at all—than sand-lot orators and Pacific Coast demagogues picture her; the "conclusion of the whole matter" at the close is sound politics and religion. But we wonder why some items not mentioned are overlooked, such as Japan's conquest of Korea in detail, and her proposed articles of attachment (January 18, 1915), of most that was worth having in China. A goodly array of Japanese missionary endorsement is quoted for Japan, but perhaps a larger number of missionaries in China are suspicious of their next-door neighbor? We wonder what great justification for further missionary effort in well-nigh faultless Japan could be gathered from such a volume. The author has overdone a desirable piece of irenics, so

that his volume will be regarded as a case of special pleading with a foreword by the President of the Japan Society. We doubt whether any nation is as nearly perfect as the one described here; it reads more like a modern Utopia, in the etymological sense of the word.

Thoburn—Called of God. By W. F. Oldham. Illus. 188 pp. New York: The Methodist Book Concern. \$1.00. 1918.

Bishop Oldham was a fellow-worker of Bishop Thoburn in Southern Asia and is a man of like spirit. This intimate relation of the two men gives value to the sketch, both in its selection of material and in its interpretation of a great life. The bulk of the volume is made up of quotations from Dr. Thoburn's pen on various subjects related to his work in India and his views of missions. Through it all runs the thread of Bishop Thoburn's thesis: "My life furnishes a testimony to the fact that God has been with me, not only in a general way, all the time, but especially at set times, and in distinctive ways his presence has been unmistakable." It was that conviction that made his work on the mission field so unswerving and which led men of other views and missions to question the universal application of certain theories, based upon individual leading. Dr. Oldham has made good his word "called" as it is prefixed to most of the chapters—"called" to preach, to foreign missionary service, to momentous experiences, to help create a woman's missionary movement; called across the Ganges, to Calcutta, to father India, to the missionary bishopric. to the Farthest East; and now, in these sunset years, to a life of quiet

waiting. In Bishop Warne's final appreciation, he speaks of his former co-worker under the heads of the evangelist, the statesman,—a point not well enough made,—and the prophet. There is need for a much ampler life of Bishop Thoburn with the central factors of this great India missionary as its leading theme.

Tohoku, the Scotland of Japan. By Christopher Noss and Associates of the Tohoku Mission. Illus., maps, 302 pp. Philadelphia: Board of Foreign Mission, Reformed Church in the United States. 60 cts. 1918.

This seems to be the best mission study text-book written for Japan, though its scope and avowed denominational purpose make it unsuitable for general use. Its full analytical outlines, true paragraph headings, specially prepared maps, abundant and well-chosen half-tones, concreteness of style, living interest and the breadth and catholicity of treatment make it richly worthy of commendation. While the northern section of Japan's main island supplies the background of the volume, the Empire is homogeneous enough to make what is recorded here approximately true of all Japan. One wishes that the book's wisdom of method and catholicity of spirit were equally wide-spread there. The usual categories of the field text-book are found under new and attractive headings, of which "Old Ways and New Laws" and "Many Gods" are good illustrations, as well as among the chapters best worth general reading. The person who would know just how the missionaries carry on their work cannot do better than to read chapters V-VII in their entirety, as the various forms of Christian effort are described and explained in a most satisfactory way. The chapter entitled "The Call of Tohoku" is really the call of all Japan voiced in a

unique way. Despite its occasional denominational reference, these thirty-five pages might perhaps be reprinted for general exploitation purposes; or, better still, Dr. Noss and others equally able to write from other parts of Japan, might issue a general appeal of similar character for the entire Empire. Every field needs just such general text-books prepared as this special one has been written.

Money, the Acid Test. By David McConaughy. 12mo, 187 pp., 50 cents. Laymen's Missionary Movement. New York, 1918.

Stewardship is not a new subject, but it is here treated with a freshness, a vigor and with true idealism that is stimulating, interesting and practically helpful. The war has taught many new lessons in stewardship of time, money and talents. There has been a new vision of the needs of mankind; a new sense of responsibility and a new taste of the joys of sacrificial giving. This vision, this sense, this taste, all need to be regenerated by the Spirit of Christ, so as to be directed into the field of spiritual service.

Mr. McConaughy goes to the root of the matter. He makes stewardship, not lavish giving or tithing, the basis of giving. The inspiration of it is indebtedness to and partnership with God. The zeal for acquiring is tempered with the thought that possession is not ownership, and that "the resources of God are promised only to those who undertake the program of God." This distinction between ownership and possession has been well illustrated in the Government tax on war incomes.

The joy of spending is safeguarded with the thought that to abuse is to lose. Saving is distinguished from hoarding, and giving is recognized as a joy rather than a requirement. The chapters on proportions, on accounting and on in-

fluencing others are definite and practical. We could wish no better thing than that all in our churches and Sunday-schools and Young Peoples' Societies should study this book, and master its facts and ideals. Such a study and the adoption of these principles would elevate the whole spirit and life of the Church and would vastly increase the giving to the work of Christ at home and abroad. Pastors and missionary secretaries would feel new cooperation and response from their constituencies, and Christians would experience new satisfaction in the acquisition and use of money.

My Life With Young Men. By Richard C. Morse. 8vo. \$3.50. Association Press, 1918.

Those who have known the author of this book, or have sat as his students in the summer schools which he did so much to foster, will see him again in these pages, and hear him talk in chatty, familiar fashion, of the Association movement as it has been carried along for a half century upon the tides of God.

If Richard Morse had not been a servant of men, he would have betrayed his ancestry. Belonging to the famous Morse family, he entered as a child a circle of Christian culture and service. He was a student at Yale in the days of the Civil War, and learned patriotism and its high demands.

He early found his life work with young men. Making his home in New York, he has become a citizen of the world. As the General Secretary of the International Committee, he has been a part of every advance of the years. He has encouraged the educational, the physical department, he has furthered the work among the students. When there were many sceptics, he believed in the organization of Associations in foreign lands.

It has been the author's happi-

ness to be associated with most of the enterprises which have sought the all round development of young manhood in this country and in the world. In the book, the reader finds himself coming into personal touch with the heroes of his boyhood, men like Moody and Speer, McBurney and Mott, Stagg and Studd. Richard Morse has had a keen eye to see young men of leadership—and he has had the good judgment to let these young men make their own mistakes and win their own successes. Today Mr. Morse's "boys" are commanding the Association as it masters the supreme opportunity offered by the Great War, and the period of reconstruction.

The author's story modestly implies that he has had remarkable power in winning to his cause men and women of great wealth. But he has not failed to see that the young men of today must face with new courage the question of accumulation as well as of its distribution.

The book while dealing with a great movement, gives now and again delightfully intimate views of the home life of the author. It is a very human book.

The American Girl and Her Community. By Margaret Slattery. 170 pp. \$1.25 net. Pilgrim Press, Boston, 1918.

With that deep understanding, keen insight and warm sympathy that has become hers through constant association with and study of girlhood, Miss Slattery portrays the American girl, "a composite of all the daughter, of all the people." A new and larger vision is here gained of what the American girl means to her community and what her community means to her. The rural, the suburban and the city girl is pictured in business, in school and at home, with her hopes, her dreams and her ambitions. On the one hand she is greeted with faith and

hope, for "she will enrich America's soul, enlarge her power and develop increasingly in her the steadiness of purpose and the passion for justice that will keep her equal to the task of a true Democracy." On the other hand, there is a challenge to the community that owes so much to this new American girl, for it dare not fail her in the present crisis. The book is an inspiration to American girls and those who work with them.

South-Eastern Europe, the Main Problem of the Present World Struggle. By Vladislav R. Savić. Illus., map, 276 pp. Fleming H. Revell Company. New York. \$1.50. 1918.

President Butler of Columbia University points out in his introduction, that a durable peace cannot be secured until the Eastern Question has been settled. To leave it open will be to invite ambitious or greedy nations to enter again into the arena of conflict. Such a complicated problem is insoluble without a full understanding of the entire question, and for that purpose such a volume as this of Mr. Savić, former head of the press bureau of the Serbian Foreign Office, is a real contribution. He holds that as America's entrance upon the scene will materially affect the final solution, it is incumbent upon Americans to know all the facts in the case. These he presents from the side of history—the Austro-Hungarian, that of the earlier life of the Southern Slavs and of the contact of Austria-Hungary with that race, and later in those events that caused the Austro-Serbian war, the match that set alight the world conflagration. Serbia's later part in the world war is a brilliant record of martial valor and a pathetic sequel of defeat under overwhelming odds, a loss that she has since revenged in her victorious march with the Allies from Monastir to

her old home again. The problem of the Adriatic is not so simple as it seems, with Italy as a holder of much of the littoral, and is one that calls for decision in the peace councils. Being completed in December, 1917, Mr. Savić's volume does not anticipate the form that Pan-Slavism will probably take. Standing together as a southern barrier against wrong, those peoples are pictured as taking refuge in Holy Russia and Mother Moscow, their great ally and Mecca, a dream that the author probably would not now wish to be realized. On the other side, Mongol Bulgaria will probably remain as the author prophesies. Like other books of its class, this volume is already out of date, though helpful for the purpose already named.

The City Worker's World. By Mary Kingsbury Simkhovitch. 12mo. 235 pp. \$1.25 net. The Macmillan Co. 1918.

Fifteen years' experience as director of Greenwich House, New York, is Mrs. Simkhovitch's qualification for writing this story of the city worker—his family, home, education, work, health, play, politics and religion. The view point is very different from that of Mrs. Bainbridge, not less worthy of study but less spiritual. General facts and statistics are here emphasized rather than personal experiences. In the chapter on religion, for instance, a belief in God is recognized as almost universal and as important, but there is no conviction apparent as to the necessity for faith in Christ and surrender to Him.

Religion is defined as the "capacity to face life triumphantly." "The sex impulse is the mother of all the hopes," says Mrs. Simkhovitch, and she traces religion to the hope for advancement and the fear of unknown powers. The author's facts are interesting and helpful, but her philosophy is unsatisfactory.

Korean Buddhism: History—Conditions—Art. By Frederick Starr. Illus, xix, 104 pp. Marshall Jones Company. Boston: \$2.00. 1918.

Professor Starr of Chicago University "but scratches the surface" of a subject to the investigation of which he has given days of journeying to remote mountain monasteries and nights of conversation and inquiry among their priests. Small as the volume is,—altogether incommensurate with its high price,—it nevertheless is a fuller account of Buddhism in this corner of Buddhahood than we have hitherto seen. It is the *terra incognita* of Buddhist literature in English; and with so interesting a guide, the reader sees curious and interesting scenes and learns facts that are equally unfamiliar. The three magi bringing Buddhist gifts to the Three Kingdoms were Sundo, a yellow Tibetan to Northern Koguryu in 369 A. D.; the olive-hued Hindu, Marananda, to Pakche in the south in 384; and black Mukocha, an Ethiopian, to Silla on the east in the year 424. From Pakche, Buddhism was sent for the first time to Japan in 552,—according to Professor Starr's chronology. In the Koryu Dynasty (918-1392 A. D.) Buddhism was at first royally fostered, though it was forbidden to build more monasteries. Next, Confucian officials out-influenced Buddhist monks, and despite the temporary revival under a strongly Buddhist king in the middle of the eleventh century, the thirty thousand monks present at a single ceremony so deteriorated that in 1392 Yi-Tajo overthrew the Dynasty because it had gone over to a corrupt religion. Varying fortunes, mostly hostile to Buddhism, followed in the Dynasty that gave way to the present Japanese rule, since which time the faith is once more gaining prestige under the more enlightened Buddhist sects.

Under the heading "Conditions," is an interesting account of temples

and high-places visited by the author with more or less adventure. The monks for the most part are not as notable for their piety and scholarship as for their disreputable character and deplorable ignorance—with exceptions, of course. The third section deals with Buddhist art as seen in Korea, including with stone and wood carvings, architecture, images or idols, and paintings, the singular subdivison of scenery! Not singular, however, in the Far East where Buddhists seek out and utilize every coign of scenic advantage, to the delight of even Occidental visitors, as well as of their Oriental guests. The author has given the Occident a sample of stores of information that should later lead to a full volume, supplemental to these three lectures.

The Tragedy of Armenia: A Brief Study and Interpretation. By Bertha S. Papazian. xiii, 164 pp. Boston: Pilgrim Press. \$1.00. 1918.

Next to Belgium and France, but for a different reason, the Christian world has been most moved by the tragic fate of Armenia during these years of blood and colossal wrong. The writer of this little volume has a right to voice the sorrows of a race one of whose surnames she bears, and she does it so finely and tellingly that the book is differentiated from volumes like Mr. Savié's which are mainly interested in the political aspects of post-bellum reconstruction. A vivid sketch-history of Armenia in pagan days and in those centuries following her conversion under St. Gregory, brings the story to the beginnings of Turkish domination and the subsequent renaissance when the political dream of Armenian regeneration was incarnated in Israel Ori. The rise and influence of the Near Eastern question, hints of the awful massacres and the cataclysm of the world war, bring the volume to its climax, "In the World Court."

Signor Gorrini, Italian Consul-General at Trebizond, W. T. Stead, Henry Morgenthau and a dozen other pleaders stand before this Court and testify to Armenia's sore distress and worthiness, a plea which the blood of hecatombs of men and women martyrs accentuates. Rarely in such literature does one find such exquisite English, such clarity of quiet argument and such a massing of evidence in favor of immediate help for a race whose advocate the author is.

In the Wilds of South America.

By Leo F. Miller. Illus., maps, xiv, 424 pp. New York: Charles Scribner's Sons. \$4.50. 1918.

This fine volume is the record of six years of exploration in Columbia, Venezuela, British Guiana, Peru, Bolivia, Argentina, Paraguay, and Brazil, undertaken as a naturalist of the American Museum of Natural History between the years 1911-1916. In the third and fourth paragraphs of the author's preface one finds a colorful, picturesque epitome of those adventurous, fascinating, laborious years.

"The purpose of this narrative is to follow the course of explorations into the tropical jungles of the Amazon, Paraguay, Orinoco, and other South America's master rivers, and to the frigid heights of the snow-crowned Andes."

Aside from its scientific character, the expeditions and these records supply occasional descriptions of the tribes encountered and less frequent reference to isolated, jungle-immured missionaries doing a self-denying and useful work for savage communities. It likewise gives the reader a fair idea of unoccupied sections of the mission field, which await a later and more devoted type of Protestant missionary than now feels the call to turn from enlightened pagans to degraded, scattered and savage heathen.

The Call of the South. By Victor I. Masters. 12mo, 220 pp., 60

cents. Home Mission Board of the Southern Baptist Convention. Atlanta, Georgia. 1918.

It is right that the South should interpret the South and issue its own call. Too often the calls have come exclusively from Northerners interested in the Southern problems.

Dr. Masters speaks as a Southerner, a student and a worker who loves his native land. He shows the extent and character of the needs of various classes—the mountaineers, the immigrants, the Negroes, the unchurched. This is a book of facts forcibly presented and incidents well told. It is one that all interested in the Christianization of America should read.

The Christian Crusade for World Democracy. By S. Early Taylor and Halford E. Luccock. Illus., maps, 203 pp. The Methodist Book Concern, New York. 75 cts. 1918.

The senior secretary of the Methodist Board of Foreign Missions has been one of the foremost leaders in the sane exploitation of Missions; and this is a book that well exhibits his ingenuity and success in setting forth the claims of the various fields of his Board, an effort in which Mr. Luccock has contributed his quota also. It is primarily intended as a text-book for classes in Epworth Leagues and Methodist Sunday-schools.

"Making Democracy Safe for the World" is followed by chapters telling of the denomination's work and opportunity in Latin America, China, India, Africa, the Pacific Islands bordering Asia, and needy sections of Europe—tell it not in Great Britain and on the Continent! As the volume makes central the centenary of Methodist missions, to be celebrated in 1919, the final chapter is its peroration, each of the previous sections being separate and exclusive appeals. Altogether it is a masterpiece of wise exploitation.

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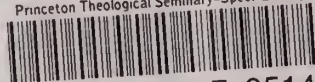
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